

# THE INTERNATIONAL PSYCHIC GAZETTE.

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DECEMBER, 1915.

PRICE FOURPENCE NETT.

## Our Outlook Tower.

THE FUTURE OF THE "INTERNATIONAL PSYCHIC GAZETTE."

We have pleasure in drawing attention to an announcement which appears on page 79. From this it will be seen that an influential Committee of ladies and gentlemen interested in the *Gazette's* aims and work have taken in hand a scheme for establishing it on a sound financial basis. The *Gazette* was originally started as the official organ of the International Club for Psychical Research, but owing to the fact that it required, as all new papers do, rather liberal subsidising, that Club's connection with it ceased after a few months. The Editor thereafter continued to carry it on alone till the completion of the second volume, at which stage the war broke out and created difficulties which for the time being were insuperable. When the question was lately raised of resuming publication the Editor made it plain that the responsibility of editing, financing and managing the *Gazette* was too great to be allowed to rest on one pair of shoulders. If its work was good, and if it served a useful purpose in spreading light much needed in the present crisis of our history, on the great problem of what happens after death, he thought others who were well disposed to the *Gazette* and appreciated it as a valuable medium for distributing intellectual and spiritual illumination, should give a help on the material side of its production. This view was at once generously endorsed, and the names of the members of the committee who have taken the matter in hand should be a guarantee for the future success of the journal. With the amount of capital aimed at, the advertising which is essential to increase the *Gazette's* circulation until it pays its way, will for the first time be possible. Recently a new Sunday paper was started, and as a result of its lavishly advertising articles by the Rev. R. J. Campbell on future-life questions it achieved in a few weeks a circulation of well nigh two million copies! That fact shows how eager people generally are at present for information on the greatest of all questions, and that happens to be the particular field in which the *Gazette* has been quietly working. The friends of the *Gazette* are not ambitious for enormous circulation, or to make business profits, but they are anxious that its work should be much more widely known, believing that its influence is wholesome, and its instruction valuable, and that its contents—which are so freely contributed by its many able writers, from motives of loving service—ought to be given the fullest opportunity of doing their good work. We commend the announcement to the attention of our readers, and are confident that their response will not be disappointing. If every reader were to subscribe for a single share, or failing that, to help the material side of the *Gazette* by even a small donation, its future career, in a field not too well provided for, will be amply assured. In the present day there is not only

need for an organ of instruction, but also for defence against the enemies of light and progress, who are ever ready to assail and, if possible, destroy the beginnings of better things.

### THE "DEMON-TRAFFIC" OF "NEW DAYS."

In our November issue we dealt with an effort in a weekly paper, called "New Days," to warn people against what it claimed to be "the insidious dangers of Spiritualism." The anonymous writer of the paragraph in question dogmatically said "when Spiritualism is not fraud, it is diabolic," and "where manifestations actually take place, as they sometimes do, demons are the mainspring." It may be remembered that we asked the writer to give some information as to "when, where, and how he discovered his demons?" Could he describe them? Were they of the blue, green, red, or black variety? Had they tails? Did they spring far? and what was their *modus operandi* at seances?

### MORE LIGHT WANTED.

These were questions to which in the interests of truth we were entitled to some answer from a journal which plumes itself on being "The Paper for Honest Men and Women." We, therefore, took care to send a copy of the *Psychic Gazette* to its Editor, and we have good reason to believe that it arrived safely at its destination. But the Editor and his anonymous collaborator have apparently been struck dumb by our gentle inquisition. We have conscientiously invested one penny per week on "New Days" since its Editor was made aware of our righteous desire for "more light," but our pennies have been wasted! No answer has been forthcoming. That is a fact to be noted by "honest men and women."

### THE EDITOR'S RESPONSIBILITY.

By publishing the paragraph without comment among his paper's miscellaneous lucubrations, the Editor of "New Days" showed that he accepted responsibility for its accuracy and truthfulness. He did not introduce it by any word of reserve or qualification. Had he told his readers—"Mr. So-and-So, who has devoted many years of patient research to psychical problems, has written to us as follows:"—or—"The Reverend Father So-and-So, whose great zeal for the supposed interests of his Church make him a somewhat untrustworthy witness, has sent me the following *ipse dixit!*"—he would have put his readers in a position to judge as to the worth or the worthlessness of the statements in question. But that he omitted to do.

### HIS PLAIN DUTY.

The Editor, after reading our pertinent inquiries in the November *Psychic Gazette*, might even then have discharged a conscientious duty to his public. He might have questioned his dogmatic friend and asked him what he meant by it? He might have asked the writer who had pretended to be so disinterested in giving advice "at a time like the present, when so many homes have

suffered bereavement," if he had any personal knowledge or experience of "demons," which warranted his writing so positively on the subject? If not, it would then have been the Editor's plain duty to tell "New Days" readers that his contributor had simply been imaginative, and that "honest men and women" must not be misled by the "inexactitudes" which had, through carelessness or inadvertence, found their way into his truthful columns. Such an honest avowal would have won his readers' respect.

#### A CONSPIRACY OF SILENCE.

But the Editor does not appear to have so recognised his duty, and, notwithstanding our mild prod to awaken him to a sense of his position, he prefers to shelter himself and his demonological friend behind a shield of stolid silence. He offers no explanation. He attempts no justification. Not one iota of proof that the statement is true; not the slightest symptom of repentance for sending forth as wise counsel what is obviously false and foolish.

#### THE TRUTH SHOULD BE VINDICATED.

Now that is itself rather a strange phenomenon in modern times when responsible men are supposed to rule responsible papers. To print a positive statement on a matter of great importance, a statement which cannot be defended or maintained in face of reasonable doubt, and just to let it go! To hotly attack a belief which is to-day bringing substantial comfort to many thousands of mourners and to dub the communion so many have been able to enjoy with their loved ones as "demon-traffic," and after all not to be able to prove that a single veritable objective demon exists in the whole wide world! It is a condition of affairs so astounding, so out-of-keeping with respectable journalistic traditions, that we trust the Editor of "New Days" and his faithful confederate will for their own credit's sake, reconsider their attitude of defensive stolidity, and face the questions, as "honest men" should. They ought not to require us to "dig them out of their holes." The truth, whatever it may be, ought to be vindicated.

#### HELPING THEM OUT.

By way of helping them out of their pitiable dilemma, we do not mind saying that some men have really fancied they saw "demons." They honestly believed they saw "demons"—both blue ones and green—and were terrified by them. We have looked up the subject, and have consulted Sir Walter Scott, an authority who cannot be despised. In his "Letters on Demonology and Witchcraft" (first edition, page 18, *et seq.*), he says:—

#### "POPULARLY CALLED THE BLUE DEVILS."

"The disorder to which I previously alluded is entirely of a bodily character, and consists principally in a disease of the visual organs, which present to the patient a set of spectres or appearances, which have no actual existence. . . . More than one learned physician, who have given their attestations to the existence of this most distressing complaint, have agreed that it actually occurs, and is occasioned by different causes. The most frequent source of the malady is in the dissipated and intemperate habits of those who, by a continued series of intoxication, become subject to what is popularly called the Blue Devils, instances of which mental disorder may be known to most who have lived for any period of their lives in society where hard drinking was a common vice. The joyous visions suggested by intoxication when the habit is first acquired, in time disappear, and are supplied by frightful impressions and scenes, which destroy the tranquillity of the unhappy debauchee. Apparitions of the most

unpleasant appearance are his companions in solitude, and intrude even upon his hours of society; and when by an alteration of habits the mind is cleared of these frightful ideas, it requires but the slightest renewal of the association to bring back the full tide of misery upon the repentant libertine."

#### "FIGURES DRESSED IN GREEN."

"Of this the following instance was told to the author by a gentleman connected with the sufferer. A young man of fortune, who had led what is called so gay a life as considerably to injure both his health and fortune, was obliged to consult the physician upon the means of restoring at least the former. One of his principal complaints was the frequent presence of a set of apparitions, resembling a band of figures dressed in green, who performed in his drawing-room a singular dance, to which he was compelled to bear witness, though he knew to his great annoyance, that the whole *corps de ballet* existed only in his imagination. His physician immediately informed him that he had lived upon town too long and too fast not to require an exchange to a more healthy and natural course of life. He therefore prescribed a gentle course of medicine, but earnestly recommended to his patient to retire to his own house in the country, observe a temperate diet and early hours, practising regular exercise, on the same principle avoiding fatigue, and assured him that by doing so he might bid adieu to black spirits, and white, blue, green and grey, with all their trumpery. The patient observed the advice and prospered. His physician, after the interval of a month, received a grateful letter from him, acknowledging the success of his regimen. The green goblins had disappeared, and with them the unpleasant train of emotions to which their visits had given rise."

#### CONSULT A PHYSICIAN!

Now should the "New Days" anonymous contributor, or the Editor who prints his stuff, have been "demon-trafficking" along these lines, the cure for their malady is obvious. They may take comfort from Sir Walter's assurance that the spectres "have no actual existence." To maintain that they exist objectively is only possible when the imagination is diseased, and in that case a physician had better be consulted. But whatever these journalists' experience or lack of experience may have been the public are entitled to know from them the basis of their pretensions. These times are much too enlightened for people to accept prejudiced ecclesiastical fulminations, especially when they are so obviously an attempt to throw dust in their eyes.

J. L.



ONE COMFORT.—"We cannot be one penny the worse if the occupant of the Vatican curses us night and day." Archdeacon Wilberforce.

"No longer do we need to hail each other across the waves, and send broken messages on the fitful breeze. The sea is gone, and heart finds heart."—David Burns.

"If the proofs of personal survival of death are a delusion, it is the most astounding one in the world's history," says Dr. Corson, of Cornell University, U.S.A.; "and if it is not a delusion, it is impossible to predict its future influence on the destiny of the race. It will revolutionise all the philosophies in the world and all its systems of education. Through it the soul is lifted and brought into sympathetic relationship with the soul of things."

ACCIDENT TO MRS. M. H. WALLIS.—The many friends of Mrs. M. H. Wallis, the widow of the late Editor of *Light*, will be sorry to learn that while on a visit to Reading she met with a serious mishap on Saturday, December 4. She slipped on the wet pavement and fell, and although no bones were broken, she was severely bruised, and is at present confined to bed. Our readers will send her their loving thoughts in her illness and heartily wish her a speedy recovery. Mrs. Wallis is still the medium through whom "Morambo," a great teaching Spirit, speaks every Friday afternoon at the rooms of the London Spiritualist Alliance. The members of the audience usually put their questions in writing and Morambo replies to them in a manner that is at once impressive and illuminating. His teaching is of a high ethical and philosophical order, and his descriptions of the life hereafter are always exceedingly instructive.

# Personal Experiences in Psychic Photography.

## THE REMARKABLE CASE OF LYDIA HAIGH.

By WALTER HOWELL.

(Continued from page 43, November, 1915.)

HAVING been so successful myself in Crewe, I wanted some friends in Glasgow to share in the satisfaction I had gained. To this end the Crewe people were invited to Glasgow in July, 1914, and their visit was most successful. I will therefore state as clearly as is possible in an article of this kind one or two



No. VI.—Drapery in process of formation.

of the most remarkable of the proofs of Psychic Extras obtained during this eventful visit.

It will help the reader to a better appreciation of the evidential value of these phenomena if I inform him that not only were test conditions observed but expert photographers were present to conduct experiments and to suggest test methods, and one of these, a gentleman well-versed in photographic chemistry, who knew Trail Taylor intimately. In some of these experiments none of the Crewe folks entered the dark-room, so that any dyes or finger tips said to be used in the dark-room by tricksters are out of the question. The first which deserves notice is a photo (see No. VI.) of Mr. Jeffrey and Mrs. Kerr (his daughter). Between them on one picture there is drapery in process of formation—the folds distinct, but no visible form within it. On another photo (see No. VII.) this drapery is filled and expanded by a form which all who knew the lady in life declare to be Mrs. Jeffrey, who passed away three or four years ago. Mr. Jeffrey affirms that there is no picture of his late wife in existence like this one, from which otherwise the sceptic might suggest it was a copy.

Perhaps the most remarkable of all is the Lydia Haigh case. I think mention has been made of this elsewhere but it will bear repetition. It deserves greater publicity than it has received. The facts are these. While the Crewe friends were in Glasgow it was suggested that they should one day take a trip to Rothesay. While there they called upon Professor Coates who asked them to give his wife and himself a sitting for Spirit Photography. They willingly assented, and test preparations were made to preclude all possibility of error or fraud. The result of this sitting was the appearance of a lady upon the plate in addition to Mr. and Mrs. Coates (see No. VIII.). This form turned out to be Lydia Haigh of whom nothing was known by the circle so far as I am aware.

Later Mr. McAllister, of Cairo, Egypt, who was with the party at Rothesay happened to call at Crewe en route for London, and at a sitting there



No. VII.—Mrs. Jeffrey appears.

obtained a photo (see No. IX.) with writing all round his photo, which needs to be held to a mirror to be read. On this plate we have the following. "Dear Friend, we are very glad that you are here, and the lady who manifested at our friend's house at Rothesay is here again with you, and is most anxious that she should be known. She gives her name as Lydia Haigh, who was on holiday, and left the body at Rothesay on the thirteenth of September, 1906. We give you this as proof of spirit-presence. Please ask our dear friend Coates to inquire about this. Then, when he has proved the statement, let him

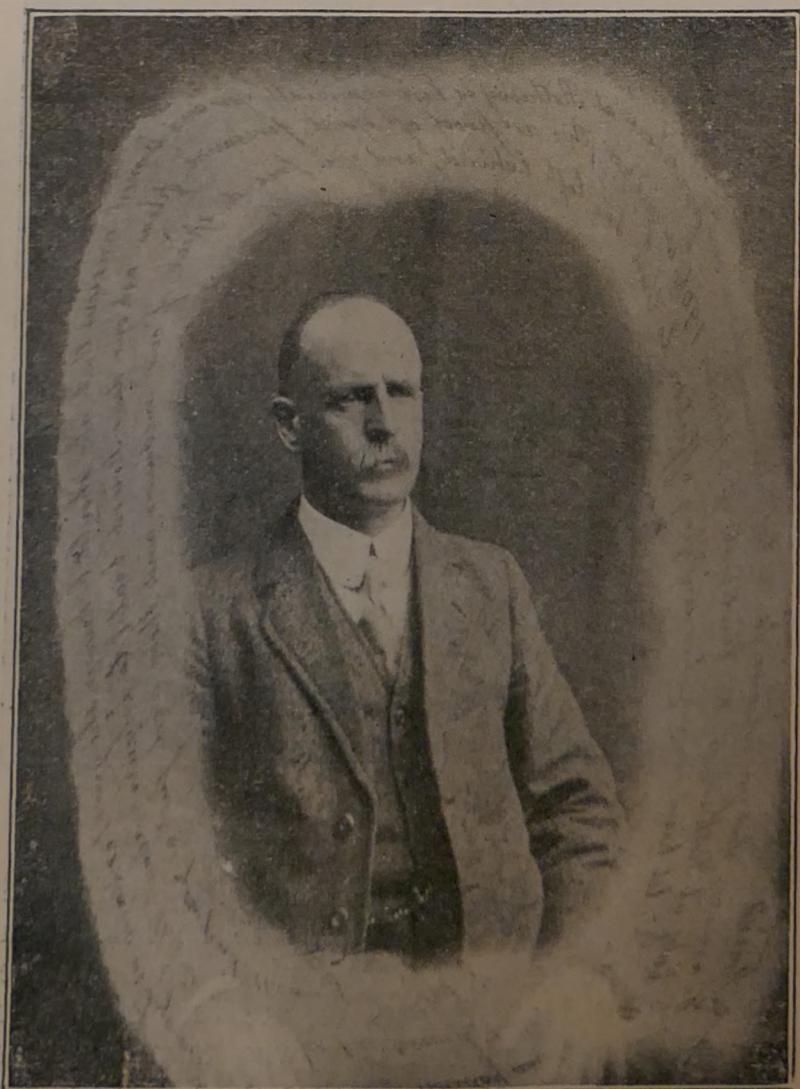
December, 1914.

communicate her undying affection to those she left behind. And you, friend, speak of her mediums and their work as you find them. God bless you."



No. VIII.—Lydia Haigh's appearance at Rothesay.

Mr. Coates being notified of the above applied to the Registrar for a copy of death certificate and obtained it at Rothesay (see No. X.).



No. IX.—Mr. McAllister receives a written message.

A letter enclosing an account of the above evidences of reappearance was sent to the husband of the late Mrs. Haigh with the photo of Mrs. Haigh between Mr. Coates and wife, and I have a copy of Mr. Haigh's reply, dated October 10,

1914, in which he states his full recognition of his wife's likeness on the Coates' picture (see No. XI.). I also have a copy of a picture of



No. X.—Death Certificate of Mrs. Haigh.

Mrs. Haigh taken six years before her transition (see No. XII.). The resemblance is clear, but there is no evidence of the Coates' photo being a reproduction of any former photograph.

10<sup>th</sup> Oct 1914  
Dear Sir —

I duly received your letter of the 6<sup>th</sup>  
inst also the photograph  
referred to.

I have no difficulty  
in recognizing the  
photo of my dear wife  
on the one handed (i)

No. XI.—Mr. Haigh testifies to recognition.

There appears here a good case of proven identity. Had I lost a friend and had procured as good indications that this friend was alive I should feel hot on the trail. Now I do not expect a sceptic to be convinced by these statements, but surely if human testimony be of any value at all he must feel that here are matters worth verifying in his own experience at first hand.

When a life after bodily death is proven there is a more hopeful outlook on life. When we know that our loved ones can communicate, tears are wiped away, and the heart relieved of its burden of unsupportable grief. Give the angels a chance to come near, and we may bless and be blessed.

No. XII.—  
Mrs. Haigh  
six years earlier.

DREAMS AND OMENS AND TEA-CUP FORTUNE-TELLING, by James Ward, London : The Newspaper Publicity Co., 61, Fleet Street, E.C.—The interpretation of dreams and omens, and fortune-telling, have always had a peculiar fascination for the generality of mankind. The author of this book says that there is much more dreaming than some scientists allow, and perhaps less interpretation than some fanatics would have us to believe. He has done his best to balance the scale. The book gives examples and explanations of dreams, with some ancient and modern interpretations, also chapters on omens, and tea-cup divination.

## Sir William Crookes' Scientific Investigation of Materialisations.

THE story of Sir William Crookes' scientific investigation of the phenomena called materialisation—in which spirits appear in a temporary visible form—is one of the most interesting and convincing in the whole history of spiritualistic inquiry. It has been often narrated, but will stand re-telling for the benefit of readers who are too young to remember anything of the circumstances.

Miss Florrie Cook, "an innocent school girl of fifteen," was the materialising medium who induced the great man of science to take up his investigation, and she gave the following account of this episode in her career to *The Two Worlds*, in March, 1897:—

"I went to Mr. Crookes (now Sir William) myself, without the knowledge of my parents or friends, and offered myself a willing sacrifice on the altar of his disbelief. It was immediately after the unpleasant incident of Mr. Volckmann, and those who did not understand said many cruel things of me. Mr. Crookes, who had had a very little experience already, did not spare me with the rest; and something he said nettled me so much that I went straight to him without a thought, except to put myself right with him and the world."

"I said in effect, 'You believe me to be an impostor. Well, you shall see. I will come to your house; Mrs. Crookes shall supply me with clothes, and send those that I come in away. You shall keep me under the closest observation as long as you like, make any experiment you choose, and satisfy yourself completely and finally one way or the other. I make only one condition. If you find I am a fraud, denounce me as strongly and as publicly as you please; but if you find that the phenomena are genuine, and that I am but an instrument in the hands of the Unseen, say so honestly and publicly, and clear me before the world.'"

"And Mr. Crookes took you at your word, as we all know?" remarked the gentleman who took down her statement.

"He did, and kept his part of the bargain like the perfect gentleman he is, though it cost him something to make the frank and unequivocal avowal that he did. Every one who has the smallest acquaintance with the literature of Modern Spiritualism knows what happened; how from hearing me breathing and sighing in the cabinet whilst Katie [the spirit who materialised] was outside in full view, Mr. Crookes and the rest of his family came to see us both, often and often, in the full glare of electric-light, together and at the same time; how Katie entered into the spirit of his experiments, and learning to trust him fully and freely, fell in readily with his every suggestion, and furthered his plans in every possible way in her power; how he took dozens of photographs of her alone, and the two of us together; how he satisfied himself that Katie when materialised was a woman of flesh and blood, with beating heart, throbbing pulse, and respiring lungs like the rest of us, and yet saw her melt into nothingness again and again before his eyes; how he was present at that last pathetic scene, when Katie, her work being done, bid me a touching farewell

my eyes blinded with tears and my voice choked with sobs—all this is told in Mr. Crookes' book; and the end of it was that he rendered me as ample and complete a tribute as I could have possibly expected or desired.

"I refer to this testimony, not because of its personal reference to myself, but because of its complete vindication of Katie King, the spirit who for three years used me for the production of some of the most marvellous phenomena on record. Mr. Cromwell Varley's famous experiments, too, led to precisely the same conclusions, but these of course, although thorough, would not compare for unremitting and untiring watchfulness, exhaustiveness, and comprehensiveness with the severe and searching tests imposed by Mr. Crookes."

The following account from the pen of Mr. W. T. Stead appeared in "Borderland," for April, 1897:—In the materialisation seances given by Miss Cook in Professor Crookes' laboratory, his library was used as the dark cabinet. Miss Cook, who was a constant visitor at his house, was under strict surveillance—not even being allowed to sleep by herself. She would go direct from the dinner-table to the library, lie down on the floor with her head on the pillow, and pass into a trance. Then the spirit known as Katie King would materialise. Katie allowed Professor Crookes to touch her, to follow her into the cabinet, where he sometimes saw her and her medium together; but usually found no one but Miss Cook, Katie having instantaneously disappeared.

In order to preclude any possibility of mistake, it was decided to photograph Katie and her medium at the same time. Five complete sets of photographic apparatus were fitted up, and all five were brought to bear upon Katie at the same moment. Every night in one week there were three or four exposures of plates in the five cameras, and as a result he obtained forty-four negatives, some inferior, some indifferent, and some excellent. He obtained one photograph of the two together. Katie was seated in front of Miss Cook's head. "It was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time under the full blaze of electric light!" Mr. Crookes was photographed standing beside Katie, and afterwards with Miss Cook, dressed like Katie, in the same position. Her portrait was identical in both, but Katie was half a head taller than Miss Cook. Mr. Crookes says:—

"I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned, several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black; a lock of Katie's which is now before me, and which she allowed me to cut from her luxuriant tresses, having first braced it up to the scalp, and satisfied myself that it actually grew there, is a rich golden auburn. One evening I timed Katie's pulse. It beat steadily at 75, while Miss Cook's pulse, a little time after, was going at its usual rate of 90."

Katie indeed seems to have been much superior to her medium. Mr. Crooke says:—"Photography is as inadequate to depict the perfect

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beauty of Katie's face as words are powerless to describe her charms of manner. Photography may indeed give a map of her countenance, but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features. Now overshadowed with sadness, when relating some of the bitter experiences of her past life; now smiling with all the innocence of happy girlhood, when she had collected my children around her and was amusing them by recounting anecdotes of her adventures in India."

Mr. Stead concludes by saying that he had hoped to reproduce some of the Katie King photographs, "but alas! Mr. Crookes tells me they were all accidentally destroyed some years ago." He adds that the materialisations lasted for more than three years, that every test which Mr. Crookes proposed was welcomed, and that the conclusion come to by Mr. Crookes was that "to imagine Katie King to be the result of imposture does more violence to one's reason and commonsense than to believe her to be what she herself affirms."

## "The Crewe Crux."

### MISS SCATCHERD'S REJOINDER TO ADMIRAL USBORNE MOORE.

I AM so glad that Admiral Moore has at last had his opportunity to answer my article *re "the Crewe Crux."* I had no idea he could be so severely hit, and am indeed sorry to think that he has been feeling as his letter indicates, all these weary months since the outbreak of this terrible war.

The Admiral points out the duty of solemnity when a person is "past the top of the hill." I find, however, that my sense of fun grows keener with advancing years, and I enjoy jokes, even at my own expense, because then I know that they are not hurting some one else. I know I often say unexpected things, and only realise the fact afterwards. Therefore I appreciate the justice of much which the Admiral writes.

I remember once arguing hotly with a very Goliath of a man. He could almost have picked me up like a kitten.

"You are becoming a positively dangerous little person," he exclaimed at last, in a tone of anger.

"Oh please do not say that," I cried. "I love everybody and want to help them. But perhaps you are right," I added, trying to excuse him, "the smallest atom of truth may prove disastrous to the biggest mountain of insincerity."

He looked at me and saw that it was an impersonal reflection. His sense of humour saved the situation. We both laughed heartily and shook hands.

Now the Admiral confesses, alas! that his sense of fun decreases as time passes, so I fear he will understand me even less now than he did eighteen months ago. I will, therefore, only make one or two points, observing in passing that the Admiral *complains* of Miss Scatcherd's *inaccuracy*, and then goes on to say, with a Hibernian touch that might become his salvation if he could appreciate it: "She is one of the Crewe circle and no sensible person expects accuracy from that source." The Admiral, for the sake of his own self-respect, ought not to place himself so innocently outside the pale of "sensible persons."

(1) We did have astralizations as stated. My own dear Uncle Hugh's face was one of the most startling. It looked "made up," and yet was accurate in every detail and his name was given. That impressed my memory.

(2) I must plead guilty to "the horrid, little, greedy pig of a boy" incident. We were both standing on the hearthrug with cups and saucers in our hands. (I must not leave out the precious saucers lest he accuse me of wilful omission!) The Admiral was excited. His round, flushed face struck me as boyish. I thought: "He does not mean to be wicked about these things,

He is only as determined to have his own way as any small child in the nursery." This thought prompted the remark which the Admiral does not remember, but to which he replied quite appropriately, if automatically.

(3) The charges of inaccuracy bear mainly on that part of the article in support of which I have not given chapter and verse from his letters. This can be furnished on all important points when I have time to go through the piles of letters belonging to that period.

(4) If all goes well I hope to visit Paris next month and to bring back further scientific evidence for this strange phenomenon of ideoplasic images—photographs and skotographs. And if he is "good" \* until my return, and wishes it, I will myself take him to the Crewe Circle, with the permission of the rest of the friends. Then he will be really "in the Crewe Crux," where, despite his assertion, he has never yet been.

(5) The Admiral will himself admit that it is hardly fair argument to *deny statements that have never been made in order to gain points*. No one ever said the distinguished continental psychologists "expressed approval of the Colley fraud" (*sic*). What was said was that they had attested the occurrence of similar phenomena in the presence of Mademoiselle Martha Beraud, the well-known medium of Mme. Bisson and Baron von Schenck-Notzing. The photographic evidence for these phenomena occupies two large volumes, and has already been touched upon in former numbers of the *Gazette*. I hope to bring further instances of these startling phenomena before *Gazette* readers as occasion offers, and I doubt not that Admiral Moore will be only too glad to tender his regrets for having done involuntary injustice to us all (even including his pet aversion "the ideoplasic sainted mother"), once he is convinced of his misjudgments in regard to one of the most perplexing and baffling problems of modern psychical research.

In conclusion, I should like to assure Admiral Moore that more than one reader of my "Crewe Crux" article, to which he takes so much exception, has informed me that they had not previously realised that the Admiral was "such a good sort" as that article showed him to be. So it is evident that the writing of the severest strictures when accompanied by a real regard for the person who has compelled their expression, does not prevent the reader sharing the writer's sentiments of respect and goodwill for that erring individual.

F.R.S.

\* Last time I was abroad during the May of 1914, the Admiral made a most unjustifiable attack upon Spiritualism in general, and the Crewe Circle in particular. I respect his courage and honesty as we all do, but deprecate his hasty and ill-founded accusations.

## Thought and Concentration.

By C. G. SANDER, F.R.P.S.

**W**E do not know what Thought is, any more than we know what Electricity or Life is.

We can only broadly define thought as activity of the mind, including various functions such as perception, observation, reflection and reasoning. Psychology, the science which deals with the phenomena of the mind, has taught us that all intellectual processes follow certain definite sequences or laws. Man also exercises within certain limits some amount of freedom of will, or choice of action.

The apostles of "New Thought" tell us that "Thoughts are things," or in other words that our thoughts materialise and become tangible objects. Whether or not this proposition is strictly correct, I do not wish to argue here, but if nothing else, the belief in its truth unquestionably acts as an excellent suggestion, and has the tendency to make our minds and actions more positive. There is no disputing the fact that *thoughts create conditions* in oneself on all planes—physical, mental and spiritual. Evil thoughts, thoughts of hatred, malice, envy, jealousy, anger, depression, despair, fear, and worry, retard our vital functions, and thereby produce certain poisonous toxins in the blood which create a predisposition to disease. The effect on the mental and moral plane is equally bad, for evil thoughts cloud the mind, leave their mark on man's spirit, and discolour his aura.

What effect the evil thoughts of one person may have on another person depends on the positive or negative mental state of the person towards whom the evil thoughts are directed. They may be passively accepted, or recognised as alien and rejected, thus sending them back with boomerang effect to their sender. Some people are not easily injured or offended, while other people are so sensitive that they cannot even tolerate an inoffensive joke. On the other hand, good thoughts, which are kind, benevolent, sympathetic, and helpful are never rejected, but are always assimilated by the recipient. Moreover, they meet with a more or less sympathetic response from the normal mind, especially if repeated.

In short, *our mental and physical conditions or circumstances are not only created by our own thoughts but are also affected from the outside*. This sending forth of thought is called suggestion. Good and evil suggestions reach us constantly from all quarters, and if our mind be undeveloped or weak it accepts almost any kind of suggestion, vacillates between alternatives, and is like a rudderless ship on a stormy sea, a plaything not only of external suggestions, but also of its own moody thoughts and wayward passions. To overcome such a condition within us involves spiritual conflict between the higher and lower self, such as made the Apostle Paul cry out: "O, wretched man that I am! Who shall deliver me from the body of this death!"

Most thoughts, including many of a meditative or contemplative nature, if strong enough, result in action unless inhibitory or directive thoughts stop or guide the action. A sudden thought acted upon without an inhibitory, reflective, or guiding thought is termed an "impulse," which may or may not lead to desirable results. Passion, if uncontrolled, leads to impulsive action. It is wise advice not to speak or act until you have

counted 10, if you are angry, nor to answer an angry man impulsively, but to keep calm and give him mentally a gentle suggestion such as: "You are forgetting yourself," "your animal self is speaking," or "you cannot rouse my temper."

There is a constant and never-ending stream of thoughts passing through our minds from the time of waking till we fall asleep at night, and in all probability also during our sleep, for the subconscious mind never sleeps. Probably, however, the thought-activity of the subconscious mind during sleep is usually more assimilative than creative. *You have absolutely no power to stop thinking*, and if you try to, the result will be only a series of inhibitory thoughts. From this fact, the necessity of controlling, concentrating, and guiding our unending thought-current is obvious.

Most people's thoughts meander uncontrolled, like a brook in the meadow, instead of going straight ahead. They should be concentrated on definite purposes, and not permitted to be sidetracked by every little trivial object or incident which crosses our path. Even if we are alone and at leisure, our thoughts need not wander, but we can meditate on some spiritual or ideal subject. Meditation on ideals constitutes a self-initiation into the mysteries of a higher life. But no meditation, no concentration, not even ordinary straight thinking, is possible without voluntary and sustained attention to the object or matter we are engaged upon. Attention can only be sustained by an effort of the will to keep to one object, and to positively reject all others which may obtrude themselves. The effort to sustain attention may not be easy, at first, if one has been given to thought-wandering. It is, however, a psychological fact that repeated thoughts or actions become habits, and so attention and concentration can be acquired by repeated effort and deliberate training.

To make a start it is only necessary to concentrate one's attention for a minute or longer on an object in the room or on the road or landscape, or on a proposition in a book, and to observe all its qualities or aspects, to the exclusion of all other thoughts, gradually extending the time and depth of concentration as the mental powers increase. The profession of a lawyer necessitates the acquisition of voluntary attention and concentration upon minute details of the affairs of clients, which have little or no personal interest to himself, except in his professional capacity. Concentration is one of the first steps towards material success, spiritual advance, and seership.

Thoughts are the seeds from which the harvest springs which we call destiny. We sow these seeds prodigally all through our lives. They are good, bad or indifferent, mostly the latter, but all according to our own choosing. They may be the seeds of love, knowledge, health, harmony, beauty, and prosperity, or of hatred, ignorance, suffering, discord, ugliness and misery. How imperative therefore that you should guard and direct the stream of thought, and never permit even a single one to stray. "Whosoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the Spirit reap life everlasting."

# The Twelve Tribes of the Zodiac.

## III.—GEMINI THE TWINS.

By LEO FRENCH.

"There must be chaos within, before you can give birth to a dancing star." (From "Thus spake Zarathustra.")

**B**LITHE Gemini, spiritual son of Mercury, the Interpreter, the Dancing Star. Of all the Zodiacal Twelve, none are more subject to misjudgment and misinterpretation.

Gemini, in common with his three "mutable" brethren (Sagittarius, Virgo and Pisces), is a votive sign—a

Dancing Shape, an Image gay,  
To haunt, to startle, and waylay,

rather than a personality. The blossom that sways with the wind, fulfils life's increasing purpose not less faithfully than the crag whose bastions are dented with a thousand scars, yet whose form stands "firm as a rock."

Gemini, the Dancer of the Zodiac, reflects that facet of the universal diamond, known as "Joy of Life."

That which Aries (cardinal-fire) ideates, and Taurus (fixed-earth) builds, Gemini touches with his aerial wand. Strength and Beauty meet together, and of that joyous consummation is born *Charm*. Charm is the breath of life to Gemini, who is by turns enchanter and enchanted! His destiny is to convince the Philistines that man does not live by bread alone, but also by flowers, butterflies, foam-wreaths, and a thousand "trifles light as air," yet whose exhalations are part of that great breath which we call life.

Those whose ideas of life consist in "a series of strenuous actions" or "an orderly repetition of multifarious duties," respectively have no room for butterflies, on any plane—"Mere colour and motion!" Gemini is the divine butterfly of the Zodiac. Happy if he escape the label and killing bottle of those children of this world who are so much wiser than the aerial children of light. "Sweetness and light" are Gemini's planetary attributes. They are "lucid urns of starry dew," and if they are expected to behave as "representative men" of any of our various emporiums of civic culture, will disappoint not only the expectations of others, but their own pathetic endeavours; for Gemini loves to please, and has facile powers of imitation, thereby bewraying many a ponderous and worthy pedagogue, who thinks that reflection and imitation are permanent states. But Gemini partakes of the nature of a chameleon, almost as much as of a butterfly.

Elusiveness is one of the fundamental principles of his being. It were as feasible and practicable to grasp a comet by the hair of its tail, and compel it to become a respectable suburban churchwarden fixed star, as to pin Gemini down to a preconcerted series of actions, and a fixed code of ethics. Gemini moves, with its *own* times and its individual cyclic seasons. Progress is its ideal, and all true progress consists fully as much in *unlearning*, as in *learning*. The wisdom of the future retrieves the folly of the past, and the Gemini of to-day may be unrecognisable from him of yesterday. Monotony is an impossibility to a typical son of Gemini. "Fickle" is the kindest among opprobrious epithets hurled at them by the "old stodgers" and "thoroughly

reliable people" who tread with them life's circling wheel. It is not always remembered that within the great wheel, *ceaseless revolution* is as integral a law as that of *recurrent evolution*. Gemini knows the inner secret of perpetual motion, the other half of the truth of eternal stability. The "ephemera" is as useful to Nature's plan as the fossil-toad.

Gemini responds to sympathy as a flower to light. Repressed, it shrinks into itself; repulsed, it elopes with the nearest daughter of sweetness and light. Love and Joy, mutual outpouring are necessities not "extras" in the Geminian programme. Its love is a fountain rather than a well. When the Geminian finds its "other half" (a dual sign!) faith and loyalty "outpour" from its soul as joyful spontaneous ecstasy. It will not wear *fetters*; it cannot, for who could go shackled whose essence is "free as air," but . . . it knows the secret of "perpetual ecstasy" and a marriage of true minds, wherein satiety or change are empty words of mockery. Yet Quicksilver must make a grand tour of the Mercurian universe before it coalesces with the fore-ordained particles of magnetic attraction. *Discrimination* being one of its watchwords, it must proceed along its aerial highway, must "flit from flower to flower" until it find the blossom's cup wherein it folds its wings. Magnetic attraction is felt more by Gemini than by any of the Zodiacal tribe, by reason of its aethereal nature, and an inborn law which draws it to its like, through a thousand "unlikenesses." "*Un-truthfulness*" is a favourite brick with which to hit, or miss, Gemini. The typical (that is to say the ideal) specimen is not untruthful; but there are many kinds of *truths*, and his belong to that evanescent mobile clan whose children are *clouds*; clouds that race and chase one another across the sky on an April morning, whose "outer forms" change as we watch, yet are none the less true, for what is truth save conformity to type, and is a cloudlet less true than the Sphinx? It is a difficult expression of Truth, and Gemini sees the vision of Truth through its own temperament, and seeing that vision (with Plato) "is fed and fares well." "For Gemini must be *loved* to be *understood*, and to be *understood* must be *loved*. The Dance of Life is their duty, self-expression and realisation through ecstasy their way of manifestation. "Of such are the Kingdom of Heaven," for they are the children of the Zodiac.

Life has its huge rock-fortresses, its massive walls of basalt and granite. Strength, majesty, vastness their attributes, their rhythm in beauty's symphony. We wander amid the arches, buttresses and columns, "lost in admiration." Suddenly we come across a fissure, and lo, a "flower in the crannied wall," a golden Geminian blossom, a miniature sun, set in the grey granite, a jewel of Apollo.

In the Cosmic Epithalamium, when the morning stars sang together and the Sons of God shouted for joy, be sure that Gemini led the Dance.

Is not the most perfect human being, he who wears his *humanity* lightly, like a flower, "knowing that he is a Son of the Divine?"

## The Theory and Practice of Spirit Intercourse.

By J. HEWAT MCKENZIE.

M R. J. HEWAT MCKENZIE delivered the first lecture in his most instructive course on the above subject in the Queen's Hall, Langham Place, London, on November 4th.

Count Chedo Mijatovich, formerly Serbian Minister at the Court of St. James, was in the Chair, and said he felt highly honoured to preside over a meeting of brave men and women of the British nation who were evidently not afraid of the dark streets of London, when they were searching for more light. (Laughter.) The old school of scientists considered that the light they could give the world was quite sufficient for all purposes, but they found themselves in some difficulty when they met with certain spiritualistic phenomena which could not be explained either by physics or chemistry, or by any materialistic philosophy. Some scientists found an easy method of disposing of that difficulty: they said there were no such phenomena, it was only imagination. Their attitude reminded His Excellency of an incident that occurred when he was Minister at Constantinople. The Ottoman Ambassador in London wired to the Sultan suggesting that it would be courteous to send a mission to meet His Royal Highness the Duke of Edinburgh, who was calling at Malta. The Sultan chose an Admiral and gave him a large ship of war, and said: "Go to Malta and give His Royal Highness a fitting greeting on my behalf." Now all Turkish Admirals were not as good as British Admirals, and this particular one did not happen to know exactly where Malta was. (Laughter.) So he took his ship to the Greek Archipelago and sailed about among the islands there, and asked at each one, "Is this Malta?" They told him, "No," but they received him very well, and fired guns and cannons, and gave public dinners in his honour, and he enjoyed himself immensely. After a month, he returned to Stamboul and reported, "There is no such place as Malta, for I sailed to the end of the world looking for it, and could not find it." (Laughter.) Some representatives of the old school of science similarly told them that there were no spiritualistic phenomena, notwithstanding that others had been able to prove that these phenomena did exist as a part of God's universe, and could be studied and the truth about them ascertained. It would be sufficient if he mentioned the single name of Sir Oliver Lodge as representing a list of illustrious men who had arrived at that conclusion. His Excellency said that he himself belonged to several learned societies, but he did not regard that honour as greater than to be a simple under-graduate student who wanted to know more and more of these important phenomena, as he was thankful to have found sufficient proofs through their investigation, that there was life after death. This shocking war was bringing home to every man and woman that great question, and many bereaved families were looking for light. As Mr. Hewat McKenzie was an authority on this great subject he would assuredly be able to add something to their present limited knowledge. (Applause.)

Mr. HEWAT MCKENZIE said the subject of life after death, and the possibility of intercourse between men here and those who had gone

hence, was one infinitely more important than any question which was being discussed in the daily newspapers. The ordinary scientist or theologian could tell them very little about this matter, and he was going to speak to them as an ordinary man, who had left his office and his engineering business to investigate these problems, and to pass on some of the knowledge he had acquired in that pursuit.

During the past week the Rev. R. J. Campbell had referred to psychical science in these terms: "I am not a Spiritualist, nor have I ever seen a super-natural appearance in my life, but I am absolutely convinced from testimony which I could not doubt, that communications between the hither and the yonder are more frequently made than most people suppose, and such communications are going on rapidly just now owing to the great numbers who in the prime of their manhood are passing to the other side through the shock of battle." Now Mr. Campbell must either have got that knowledge through personal investigations or from those of men on whom he could rely as he would not find much light on the laws of spirit-intercourse in the ordinary path of his theological studies.

The Bishop of London had in a recent sermon said that every man and boy who died for his country on the battlefield had died a martyr's death, but that he was not really dead, he had never been more alive than now. If that were true the soulless mother and the widowed girl might well take off their mourning.

Dean Inge was reported, on the other hand, to have denounced all Spiritualistic phenomena as a superstition he was almost ashamed to mention, as old wives' fables about ghostly apparitions; which were not the kind of immortality that Christianity taught, or that sensible men would desire. He, the lecturer, would like to tell Dean Inge, who was so sadly ignorant on this subject, that he was apparently oblivious of the carefully considered statements of the most eminent scientists in England, America, France and Germany, who had investigated psychic phenomena and had discovered them to be realities which had been fully demonstrated to their ordinary physical senses over a long period of years. Dean Inge, by describing these phenomena as old wives' fables simply revealed the parlous condition of his own knowledge and wisdom. He ought really to have known a little better if he had ever studied the facts recorded in his Bible, of Jesus and His three companions meeting and conversing with Moses and Elias on the Mount of Transfiguration. Also the Reverend Dean ought to remember that Jesus suddenly appeared after His death to His disciples in an upper room in Jerusalem where the doors and windows were shut, showing that the appearance was of the supernormal order psychic students were familiar with. The Dean, therefore, ought not to so lightly dismiss spiritualistic phenomena which were in harmony with experiences in the Bible which he probably regards as correct. Only psychic science could reasonably explain these happenings. It was such an attitude as the Dean's towards this subject which had led to the persecution of many thousands of

our fellow-creatures in less enlightened times ; men and women had been put to death by drowning and burning because they had this knowledge and claimed to have intercourse with their relatives who had passed from this mortal sphere. Ignorant times had described these people as witches and wizards, and destroyed them with wanton cruelty. It was fortunate indeed for those living to-day who knew these truths that they could not thus be assailed by an ignorant and powerful priesthood. (Applause.)

The facts under discussion were not, said the lecturer, supernatural ; they might be regarded as supernormal. It might not be normal for an ordinary member of his audience to see a spirit, but it was quite normal for himself to see them because he understood something of the laws governing their appearance, and by conforming to these laws and supplying the necessary conditions, he could receive manifestations of spirit presences at any time.

Psychical science had proved that man had a soul ; religious people *believed* he had a soul, but they did not *know* it. The occult student not only knew that a man had a soul, but also that he could for a short time expel it, so that it could be photographed. Not only the souls of dead men had been so photographed, but also of living men. Science had demonstrated to them that a soul had weight. It was particularly light in some cases and in others fairly solid. The outside limit of its weight would probably amount to one ounce. An hour after death its weight might be reduced to one-sixteenth of an ounce, because the slight amount of matter mixed up in the soul body, chiefly consisting of moisture, would by that time have returned to the physical atmosphere. These facts had been ascertained by the use of the most delicate instruments, and according to Alfred Russel Wallace were as well attested as any facts in physical science.

It was difficult to-day to secure satisfactory sensitives for the purpose of such experiments as the persecutions of past times had gone a long way towards stamping out mediumship from the human race. At one time, the mere fact of possessing psychic power was a sufficient reason for a person to be judicially murdered and burnt at the stake. In this way these finer faculties in the human family had been considerably reduced, just as particular features in dogs or cows could be obliterated by the restrictions imposed by breeders.

A sensitive was a person who on account of a certain magnetic condition of his body enabled a spirit intelligence to manifest himself. Such a sensitive had around him an atmosphere of such a dense nature that unseen intelligences could enter into it and thus portray themselves as living beings. For this reason many relatives, friends, and acquaintance of members of the audience could probably be seen among them in that hall by any one who had the gift of clairvoyant vision. That, of course, was wonderful, but they must remember the best work in such manifestations was done rather on the spirit side than on this side. Without the co-operation of the spirit-helpers very little could be done by persons living on this side in the way of securing visible manifestations.

Many persons regarded this subject as profoundly serious and interesting, but were unhappily affected by the atmosphere of strangeness and

mystery which had been created around it by the official priesthood. The lecturer said that when he stood by the death-bed of some one he loved, he rejoiced that his friend was passing into a world infinitely superior to this. He thought him a lucky man and only wished he could join him in his new expedition.

The souls of the living had been experimentally seen and photographed, as well of those of the dead. Some years ago, a friend of his own, living in the North of London had by an exercise of his will projected what some people would call his double or second personality, or soul body, to a distance of about ten miles in the West of London, where a photographer was standing ready watching for the visit of this double, and succeeded in photographing the ghostly counterpart of the man who was at the time in North London. This had been done many times not only in England, but also in France and America.

In materialising manifestations they got a form which was so solid that they could not only see it, but touch it, handle it, and speak to it. The matter used by the spirit to build up a visible form was drawn from the physical organism of the medium, and to some extent also from the other persons present. The first materialisation he had seen was that of a departed relative who walked up to him quite naturally from the little cabinet where the power had been gathered for the manifestation. He had said to the spirit : " You are a duplicate in every way of that physical being I once knew as my grandmother. Where did you get that body ? " He wanted to learn from the spirit herself whether she had raked up her old body from the grave but she answered : " No, this you see, which is like me as I was twenty-five years ago, has nothing at all to do with that old body that lies rotting in the grave." That was the testimony of some one who was supposed to have died and come to life again. In the same way he believed it was not the physical body of the noble Nazarene which had risen from the grave and been seen by His friends and disciples, but His spiritual body, for they might take it that the laws of the universe acted in a uniform way at all times. His friends may have thought it was the same body they had laid in the tomb, and he could sympathise with their mistake, because of its precise similitude, but subsequent appearances in this body showed that it was not subject to the physical limitations of ordinary human bodies.

The lecturer distinguished between the soul and the spirit of a man, saying that the soul was able to leave the physical body, but it was never possible to separate the spirit from the soul, which continually inhabited the soul-body. If a man were put into a hypnotic condition and his soul-body withdrawn from the physical body, they could prick his hand with a pin and he would not feel it, but if they pricked the materialized hand the spirit felt it at once and suffered corresponding pain.

When partial materialisations occurred, say of the head and body of a departed person, that was produced by spirit artists or operators who moulded the psycho-plastic material issuing from the medium into a reproduction of the features of the departed one. Clairvoyants could see the whole operation going on ; it was done in much the same way as an expert modeller would produce a wax figure of some one who was still alive. These psycho-plastic figures were so soft, being

almost liquid, that one could pierce them with their finger, but as soon as the finger was removed, it immediately resumed its proper shape.

He had seen animals materialised in the same way, including cats and dogs and on one occasion a great flapping seal came out of the cabinet and he had been so startled that he thought His Satanic Majesty himself had at last arrived. (Laughter.)

Such facts as these had occurred in all ages, and the laws of psychic manifestation had been known by many men and women who had kept them secret for selfish reasons. However, any one who earnestly investigated this subject to-day would be able to prove all the facts to which he had testified, by experimenting in their own homes and by visiting one or two good mediums. This knowledge would only become theirs if they proved it to be true by investigation and experiment, the alternative being that they would voluntarily remain in ignorance. The truth was awaiting them ready to be given the moment they were open to receive it. The early Christian Church knew all about it, but the Christian Church of this day had almost totally neglected it.

Arising out of questions put by members of the audience, the lecturer said that the only way in which they could make sure that no one would be prematurely buried was to see that the decomposition of the body had begun; that a good man's soul usually left his body more rapidly than that of a gross man; that the souls of the majority of people left their bodies at night during sleep, and sometimes travelled great distances and brought back the memory of what they had seen; that he meant by the expression

"God" that power which manifested through the universe and which Jesus said was Spirit, not a Spirit, and so they were all part of God in this sense, being manifestations of the Universal Spirit. He believed that Jesus was a living reality of to-day, manifesting and working with the children of earth who asked for His aid and helping them along in their times of difficulty. The reason why a medium did not die when his soul emerged from his body, was because a fine chord of etherealised matter continued as a link between the two. Only at death was this cord snapped and the soul for ever liberated from its body. Asked, "Where does the soul come from?" the lecturer replied, "I don't know. I don't know where this world comes from, nor where matter or mind or God come from. We are told that the soul of a man exists before the physical body, but that I have not yet proved. Many Theosophists say they can remember having lived before many times, but it will be time enough for me to teach that when I have experimentally proved it. The vast majority of spirit people I have talked with say they have no evidence of having ever lived before, also that they have no desire to come back again. The Theosophists may be right, but they must not say, 'I know I lived before,' and think that finishes it, they must also prove it."

The CHAIRMAN said the lecture had been full of most interesting statements, some of them even startling for himself, but whatever Mr. Hewat McKenzie had told them he had spoken with the assurance of a scientist, and with the conviction of a man, and they must all admire his courage, his faith, and his knowledge. (Applause.)

## A Plea for the Deeper Study of Finger Prints.

By LILLIAN PALMA.

**I**N my researches into psychic matters in relation to human faculties, I have found there is much on the surface of the physical body to indicate the activity of countless generations in the past towards perfecting that form, and ensuring a future of greater capabilities. Such indications have been treated as a mere idle superstition in one country, and has been revered as a religion in another. Our researches are by no means completely exhausted, as the same methods and reasoning can be applied to many cognate studies, but it is already clearly established that spiritual conditions can be ascertained through an examination of the material form. The spiritual characteristics are portrayed on even the roughest of exteriors, and even in a person's finger and thumb prints.

Much has been written on the subject of finger-prints, but I have arrived at a theory of my own from practical observation and research. I once visited a wood and noticed the notches of trees and the rings on a fallen oak, and remembered that to persons skilled in arboriculture, these features indicate the age and nature of the tree. I asked myself the question—Can it be then that the human form has been left with no indications as to its age and nature? As even the vegetation of the earth has these signs, it would seem rather one-sided if Providence had omitted them from human nature.

Now the varied marks I have found on the hands I have examined of thousands of people, have convinced me that while much has been

written on this subject there is still abundance of material for deeper research. Finger-prints have been recognised by high authorities in England, France and America, as an infallible means of tracing individual thieves, but the science has higher uses in marking human tendencies, development, individuality and character. If the basis of the science be true, then it should not only furnish a record of malefactors but should serve mankind in higher ways.

When I was very young my nurse used to tell me ghost stories, which I was not expected to believe, but the moral of one certainly claimed my attention. In an old castle in Scotland, which was supposed to be haunted by a miser, a visitor was led down into the dungeons, and in a hollow voice a spectre told him to dig, dig, dig, and there he would find money, jewels and wealth. The idea that remained with me was the persistence of the "dig, dig, dig," and the appeal to human nature, with its desire to enrich itself without the expenditure of a great amount of energy. That seems to me to be characteristic of many superficial researches to-day.

My plea then is that we should dig deeper.

The reading of the lines on the hand, and the curves of the fingers of each individual hand, are capable of showing the character and tendencies of the owner of the hand. Among my clients many are guided by the changing marks on their hands and fingers, and the advice I have been able to give from these has been of inestimable service to them.

## Some Marvels of Psychic Force.

By A PSYCHO-SCIENTIST.

MOST readers will have witnessed that wonderfully clever stage illusion of a person being raised in a horizontal position from the floor to a height of 3 to 4 feet and remaining apparently suspended in mid-air, while the magician passes a hoop backward and forward along the body to prove the absence of material support. The audience of course knows better. It accepts the cleverness of the illusion without attempting to solve the puzzle of how it is done.

However wonderful this illusion may be, it is like what a shadow is to its substance, when compared with that at present little known force which scientific observers have designated as "Psychic Force." It not only can accomplish by natural though subnormal power what the stage-magician produces by mechanical means, but it can do far more. It can work what we can only in our present ignorance term "miracles."

This wonderful force, far from being simply a hallucination, or the clever illusion of an entertaining trickster, has been carefully and scientifically investigated and even measured by eminent men of science who have devoted much time to the observation of its phenomena. Among these investigators may be named Professor Alfred Russel Wallace, Lord Rayleigh, Sir William Crookes, Professor Zöllner, M. Camille Flammarion, Professor Challis, Lord Brougham, Lord Dunraven, Earl Crawford, Dr. Robert Chambers, Thackeray and Gerald Massey. Mr. Gambier Bolton has also lately published a highly interesting book on "Psychic Force," and Dr. W. J. Crawford has been giving some of the results of his investigations on the same subject in the columns of *Light*. These names should be sufficient to convince the sceptical reader that in speaking of "Psychic Force" we are dealing with solid facts, and not merely with illusions or hallucinations.

Mr. Gambier Bolton in his book propounds a working hypothesis, namely, "That a force exists, unknown to or unrecognised by physical science, a force which, given the proper and reasonable conditions of temperature, light, etc., has been demonstrated again and again in varying degrees, and can be so demonstrated to any person who will provide the conditions proved to be necessary for such a demonstration." He divides the phenomena into several distinct classes, which may be summarised as (1), the moving and levitation of heavy objects such as tables or other pieces of furniture, with or without contact with hands or other parts of the body; (2), raps, knocks, or other sounds; (3), alteration in the weight of bodies; (4), visual phenomena, such as the moving about of self-luminous bodies; (5), insensibility to heat, by which red-hot coals can be handled without producing the normal phenomena of burning; and (6), the apparent penetration of matter by matter.

The latter phenomena would perhaps appeal more than the others to the imagination and wonder of the man-in-the-street, for all kinds of light articles, such as books, ornaments, and papers pass in and out of locked rooms, carefully-sealed and locked boxes, drawers, or even iron safes; knots are tied in endless cords; living creatures are found in rooms where no living thing of any description was to be seen after

careful search an hour before; and last, but not least (we quote Mr. Gambier Bolton), "welded iron rings are found on the wrists and ankles of people who not only had no such articles adorning their persons when they entered the room, but have experienced considerable trouble and discomfort in having the rings filed off the next day; the person employed to remove them looking upon the unhappy experimenter as a sort of harmless lunatic for having ever placed such articles on his wrist or ankle."

In one of these experiments, made under strict test-condition, which is cited in Mr. Bolton's book, a sensitive, who was thoroughly searched and tied up, was placed in a cage which was carefully screwed to the floor and sealed. Immediately afterwards, coming from no one knew where, a miscellany of twenty-one articles were found in the secluded cage, including clay-tablets, two live birds, a bird's nest, fourteen ancient coins, some of them of the Ptolemy reign, an Egyptian scarabeus, a plant, 5 inches high, etc.

It may be thought that similar wonderful phenomena might perhaps be witnessed at Messrs. Maskelyne and Devants. Granted, but we know that there they are produced by expert trickery, and we go there to be pleasantly deceived; but in the above-mentioned series of experiments, all the test conditions were observed which human caution and ingenuity could devise; and all chances of fraud or illusion were eliminated by level-headed scientific observers. We must therefore own that we are face to face with a genuine occult force. It may have been known and utilised in ancient times by the initiates in occult science, but for centuries it has been forgotten, and is now being recognised in quite unexpected quarters.

"Morambo," the well-known spirit-control of Mrs. Wallis (the widow of a recent highly-respected editor of *Light*), was asked a short time ago what "psychic force" was, and how it acted. His explanation was a little difficult to follow, but it may be summarised as the assertion by spiritual beings of a force or power which they can use on the earth-plane to augment the psychic powers possessed by psychics or mediums. Thus the psychics, the sitters, and the spirits blend their mutual powers, and produce the phenomena under discussion. Raps and knocks are caused by the forces on the two sides of life blending. On meeting they cause a bursting like an explosion, but are not actual physical knocks on material objects, although the wood of a table may act as a sounding board. The penetration of matter by matter is brought about by first a kind of etherialisation of matter and then by its re-condensation into its original form. Dr. Crawford finds that knocks actually produce apparent percussion on objects and even influence a weighing machine.

A few days ago I had a chat with a well-known psychic observer and hypnotist who told me that not long ago a man called on him who claimed to be able to wield this psychic power. He was asked to give a demonstration and at once offered to do nothing less than to wreck the whole room by the exercise of psychic force! My friend naturally declined the offer of such a demonstration!

## Franco-German Materialisations.—IV.

By FELICIA R. SCATCHERD ("Felix Rudolph").

### I.—MADEMOISELLE BERTHE BARKLAY.

MADEMOISELLE BARKLAY writes from Paris asking me to correct one or two "errors" in my last article on this subject. (See *Psychic Gazette*, April, 1914.)

She is not a professional graphologist and palmist, as may have been understood from my remarks, but an amateur of both these subjects, never giving readings unless the subject's hand or handwriting interests her personally. So excellent a graphologist is she, that it is to be regretted she does not devote herself entirely to that study.



Fig. 1.

figured in the programmes of *Le Vaudeville*, so she is an artiste of some ability.

Her genuine capacity in certain directions renders it all the more incomprehensible how she can have written such disgraceful articles as those which have disfigured the otherwise excellent French *Psychic Magazine*, edited by M. Henri Durville of Paris. In the number dated June 15, 1915, she says: "Miss Scatcherd did not touch the 'substance.'"

But I did touch the "substance," and that in full light, when it had manifested itself spontaneously, and I found it to be of the texture of sea-foam, or whipped white of egg, and the temperature such that it was cool to the touch. The air in its vicinity was much colder than that of the room in which we were sitting. Other observers have confirmed these impressions.

### II.—DR. MAXWELL AND THE BISSON PHENOMENA.

Mlle. Barklay also complains that I reject her verdict on the Bisson-Schrenck phenomena, on the grounds that she has never been present at one of the Bisson seances, while I accept the testimony of Dr. Maxwell (the author of the preface to Mme. Bisson's book), who, like herself, "has never witnessed the phenomena under discussion."

The two cases are not parallel. Mlle. Barklay is ignorant of the whole field of phenomena

under consideration. She is utterly without experience in this direction. Dr. Maxwell is an expert, and from his former experiences would be able to give judgment with regard to the record of incidents, not witnessed by himself. And that judgment would, of necessity, carry more weight than could Mlle. Barklay's, even had she been present at all the Bisson seances. Moreover, I have it from Dr. Maxwell himself that he has attended seances with Mlle. Marthe, before he wrote the preface, and only refrained from mentioning the fact because he had not been present at all the sittings.

### III.—SCIENCE AND THE EMOTIONS.

Mlle. Barklay attributes my attitude in this matter to personal regard for the medium and to friendship for Mme. Bisson. Could anything be more imbecile! One might as well bring in the emotions as a factor in a mathematical problem. This question can only be settled on grounds as impersonal as the calculation of an eclipse, or as the solution of a problem of navigation. The characters of the astronomer or of the navigator, or of Mme. Bisson and her medium (or even of Mlle. Barklay herself) are of secondary importance. They have circumstantially reported certain facts, which outside observers in the very front rank of science have verified. The deductions from those facts lie outside the realm of personal emotions. Like other untrained thinkers, Mlle. Barklay confuses issues. The consequences of errors in nautical calculations may be fraught with agony and disaster, and



Fig. 2.

Fig. 2A.

here the human element enters, but the ascertaining of the laws that govern the universe of mind and matter belongs to the realm of science and has nothing to do with human relationships. Her statement to the contrary dismisses Mlle.

Barklay from this discussion, since it reveals her utter unfitness to deal with these gravest of scientific problems. Voltaire has said: *L'obstination c'est l'énergie des imbeciles.* And it is in some cases useless to attempt to convince a person against his will.

#### IV.—OUR DEBT TO Mlle. BARKLAY.

But before Mlle. Barklay disappears from this controversy I should like once more to express indebtedness to her for the discovery of similarities which has led to the discussion of one of the most interesting phases of the Bisson-Schrenck phenomena.

Assuredly it would have been made sooner or later, but that it was made sooner is due to Mlle. Barklay's quick perception of "resemblances" which have been mistaken for "identities" which they certainly are not, except in the case where the letters M I R O appear, unaccompanied by a face, the white substance being visible but not having assumed a definite form.

#### V.—HOW THE DISCOVERY WAS MADE.

Mlle. Barklay was put on the track by noticing a striking resemblance between her friend Mlle. Leconte and one of the "materialisations" in the Bisson photographs. Through the courtesy of M. Henri Durville, the *Psychic Gazette* readers may here compare these startling facts for themselves.

FIG. 1.—A portrait of Mlle. Leconte appearing on the cover of *Le Miroir*, August 4, 1912.

FIG. 2.—The "materialisation" photographed at the Bisson seance on August 5, 1912.

FIG. 2A.—The same face is again photographed at the seance on the August 9, 1912.

FIG. 3.—Reduction of the first page of *Le Miroir* for November 17, 1912. (This and Fig. 4

FIG. 4.—This photograph was taken at the seance of January 19, 1913. In the background you see the medium, unclothed, and the apparition appears just as if it were cut from paper. At a first glance it really appears as if



Fig. 4.

it might be the portrait of President Wilson disguised by the addition of a moustache and other changes. It is numbered 139 in Mme. Bisson's book.

The full bearing of these extraordinary phenomena will be discussed in a subsequent article on this fascinating subject.



#### A FAIRY'S LULLABY.

Just a love song tender to my Lady shy,  
Softly would I render whispered lullaby.  
Filmy cloudlets stealing o'er the moon's bright face,  
Mystic shades revealing fairies' dainty grace.  
While our ears are hearing steps across the sod—  
Nature's handmaids clearing trace where mortals  
trod—

Dwelling in the hollows of the gnarled old trees  
Elves, instead of swallows, skim across the leas.  
Birds have ceased their singing, silent is the lark;  
For the months are bringing swiftly winter's dark.  
But within our hearts, Love, ever is the Spring;  
Summer ne'er departs, Love, from our Magic Ring.  
For we know right well, Love, 'spite what mortals say,  
Cupid none can quell, Love; he is prince alway!  
So my darling slumbers, breathing softly, slow,  
While in tender numbers croons my love song low.

LILLIE JAHN.

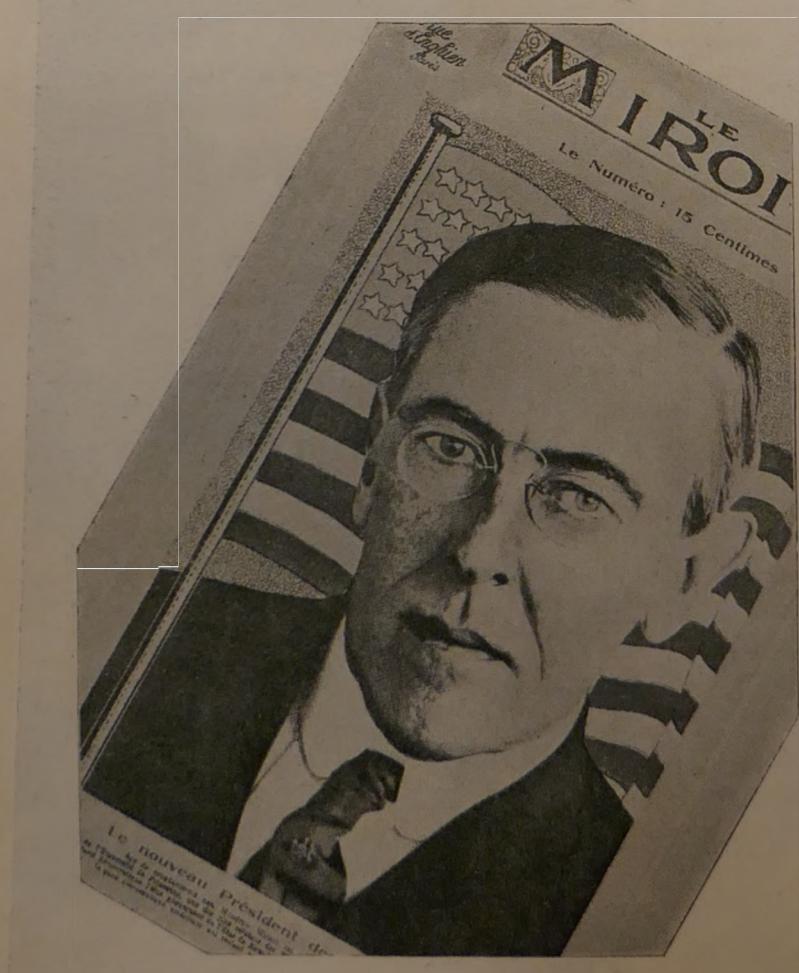


Fig. 3.

appeared in the *Psychic Gazette* for April, 1914, but are here reproduced for the benefit of new readers.) It is claimed that it was this portrait of President Wilson, clumsily manipulated, which served to produce the materialisation which is shown in Fig. 4.

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December, 1915.

THE INTERNATIONAL PSYCHIC GAZETTE.

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## Letter to the Editor.

### SEVERE CRITICISM FROM BRIGHTON.

9, Hastings Road,  
Brighton.

SIR.—Recently I was reading the *Psychic Gazette* in the Brighton Library, and in it I saw many write to comfort and console the mourners of those who have lost sons and husbands by this awful war. Now I am not hard or unsympathetic towards those who suffer from the loss of their loved ones, but if I offer consolation to mourners, I wish to draw my conclusions from an infallible source—the Word of God, the Bible.

One thing I noticed is that hardly any of your correspondents give quotations from the Bible to confirm the comfort they wish to convey. They assume a state after death which I should like to see them confirm by the scriptures of truth. Are the sacrifices made by a man the atonement for his sins? If so, what are we to believe when we read that the only way a man can be accepted by God is by the only atonement accepted for man's sin made on Calvary's Tree.

These man-made ideas of consoling mourners have no foundation in the only infallible source of information—the Bible; and if not they are the outcome of a spirit of deception from a Satanic source.

These are the last perilous times spoken of in 2 Timothy III, 1, which from a spurious charity offer consolation to mourners drawn from their own imaginations of a God all mercy, and have no idea of His attribute of justice. Christ alone can reconcile the sinner to God by the atonement made on Calvary for his Church and people—not for the world, or people who die in a state of nature, (John III, 3, also John XVII, 2, 3, 9.) God out of Christ is a consuming fire. All those who are saved have their sins atoned for. There is no other way of salvation but by the redemption that is in Christ Jesus.

I am afraid there are but few of our soldiers that give any evidence of being called by God's grace. The majority of them are more in love with footballs, boxing-gloves, and mouth-organs, than in seeking after the safety of their never-dying souls. I know some rely on the lie of universal redemption, which is a libel on our Lord, who must have shed His invaluable blood for some who will be the subjects of eternal punishment. (Matthew XXV, 46.)

The work of your *Gazette* is to deceive the people and feed them with a false peace. You are blind leaders of the blind, and when you get into the ditch together you

will then see how you were deceived by the crafty device of the devil.

I trust I have known something of that peace that comes from an atonement for sin by Christ, and I have here to say with the poet—

"Why was I made to hear His voice,  
And enter while there's room,  
While thousands make a wretched choice,  
And rather starve than come."

Before I can conscientiously try to comfort a person in respect of his relations, I must see some evidence of the grace of God in their life, conduct, and conversation. To sew pillows to suit all armholes is the deceptive work of the devil, and in these days he has not a few servants, Mr. Campbell for one. What an opening of his blind eyes there will be after the soul has quitted his poor body. What a most solemn position do many stand in, in writing articles for a Sabbath-desecrating paper. They say by their actions that God has become altogether like themselves.

The work of the devil just now is to produce a deceptive knowledge of God as a God of justice, as one who wants to save people at any price. We can only approach a throne of grace through a Mediator, and we must have in our own souls an evidence that our sins are atoned for by Christ. Without such knowledge our hoping in God's mercy is no better than presumption.

Read impartially Ephesians I and II; you will there see what a good hope through grace is, and not the flimsy hope of a salvation because you gave your life in defence of your country.

Read Proverbs XVI, 4. God is a sovereign; the natural mind of man rebels against it, but God is of one mind and none can turn Him.

These are the days referred to in Mark XIII, 21, 22; Thessalonians II, 11; and 2 Corinthians II, 14.

I cannot (do not) expect you to insert this letter in your *Gazette*. It would be suicidal to your interests to do so.—I am, yours truly,

A. OLIVE.

[On receipt of above letter we informed the author that we should be pleased to insert it in *Gazette*, as we "desired to give every point of view full opportunity of expression," but that the letter must be vouched for in the usual way by his name and address. To this Mr. Olive writes us he has no objection.—ED. I.P.G.]

(The Editor replies to above on page 80.)

### BOOK NOTICES.

The Rev. Arthur Chambers, Vicar of Brockenhurst, Hants, whose famous work on "Our Life After Death" has gone through so many editions, has written a new book on "Our Self After Death," which will be published shortly by Mr. Charles Taylor, Warwick Lane, E.C. In this new work the author sets himself to answer the question: "Can we in the light of Christ and His Teaching, know more on this subject than is commonly expressed in Christian belief?"

WIRELESS MESSAGES FROM OTHER WORLDS, by Eva Harrison ("Love-Light"). Published by L. N. Fowler & Co., Imperial Arcade, E.C.—We all have an innate desire to obtain some knowledge whence we came, what we are and whither we go. A book which can throw light on these questions is ever welcome. To those who have no knowledge of the Spirit-World, such a book will come as a delightful surprise and an almost incredible revelation. Many writings give in some form or other descriptive, ethical, or philosophic messages and teaching from The Beyond, and although they differ in minor details, there is in them a wonderful agreement in essence, and our knowledge of life in the other world is thus rapidly extending. Mrs. Eva Harrison's experiences in psychic matters extend to about fifteen years, and she here gives some of the messages which came to her through her husband who was a sensitive. They are very interesting, very instructive, and of a high ethical order. Sir William Earnshaw Cooper has added an interesting Foreword, and there are chapters on the method of transmission, on sleep life, on visitors from Mars, Neptune, Jupiter, Mercury and Saturn; on the problem of life, etc. It deals also with some intricate problems of human existence, here and hereafter. The book is very readable, and will make an excellent Christmas gift-book during this season of general inquiry into the life hereafter.

FACTS ABOUT MEDIUMSHIP, by Horace Leaf.—Published (post free, 4d.) by the Author, 183. Upton Lane, Forest Gate, London.—This pamphlet written in popular language will be welcome to many inquirers, especially to those who are new to the subject of spirit-communion. Mr. Horace Leaf's qualifications to give instruction on the subject are endorsed by all who know his work as a medium. In his booklet he arrays his facts clearly and concisely. He tells what mediums are, and how to consult and work with them. He explains the forms of mediumship, symbols, and direct voice-communications. The various phases of clairvoyance are also amply dealt with. The instructions for the development of mediumship might have been a little fuller, and possibly Mr. Leaf might extend these in a future issue.

THE POWER BOOK COMPANY'S PUBLICATIONS.—Four publications have reached us from the Power Book Co., 329, High Holborn, W.C., namely:—

THE SEVEN RULES OF LIFE, by Samuel George, which gives a popular philosophy on the conduct of life, based on the Golden Rule: "Do unto others as you would they should do unto you." The seven rules of conduct according to the spiritual development of man are ingeniously tabulated, and compared with stone, wood, iron, bronze, silver, gold and diamond. The book commends itself for perusal during the meditative hour.

IS WOMAN SUPER-MAN?—Comparisons are odious, and the question asked by the title of the book may be differently answered by a woman or man respectively. Mr. Samuel George is decidedly, however, a woman's champion, and it is wonderful what a number of benefactions to mankind he shows have been due to women.

THE WOMAN'S OWN CALENDAR and THE PERPETUAL LOVERS' CALENDAR contain quotations for every day of the year, taken from different authors. They are well selected and will be appreciated by lovers of beautiful thoughts.

## The International Psychic Gazette

*All communications for the Editorial, Advertising, and Publishing Departments should be addressed to  
47, Bank Buildings, Kingsway, London, W.C.*

### Reply to Brother Olive.

TO-DAY we wish to have a little faithful fraternal talk with our Brother Olive of Brighton, whose letter appears on another page. He is unhappily in a rather wretched condition of mind as to the life beyond. For this he is not wholly responsible, and it behoves us in charity to remember that fact and not judge him too severely. He has apparently been indoctrinated in his youth with those old, narrow theological doctrines which many of us remember to have darkened our early days with horror. Fortunately they are fast disappearing from among the sons of men under the influence of greater enlightenment. Brother Olive must, however, be held responsible for closing his mind and heart to the ameliorating influences around him, and we appeal to him to set to work without delay to cultivate a broader and kindlier outlook. We can confidently assure him that if he accepts our counsel he will be happier in himself, and probably be a greater comfort to his friends.

Brother Olive writes to tell us that he has been reading the *Psychic Gazette* in the Brighton Public Library. The number he perused was apparently that for October in which divines, clergymen, statesmen, novelists, actors, poets, editors, philosophers, and humanitarians, generously united in contributing a "Consensus of Comfort" to "the world in tears." That was a truly Christian effort, of which no participant need feel ashamed. But Brother Olive was grievously disappointed because not one among them all expressed his own peculiar doctrinal tenets. He was also shocked because the Scriptures had not been liberally quoted, and certainly not according to his own fashion, with that particularity which includes the precise reference to book, chapter, and verse. There may be some virtue in that method. It usually indicates, however, familiarity with a few pungent verses which may be thrown as bombs at the heads of passers-by.

But Brother Olive's chief objection to our contributors' expressions of comfort is that they are too liberal. They savour too much, in his eyes, of a God "all-mercy." Such ideas, he says, are symptomatic of perilous times and a spurious charity. They are merely "man-made ideas," have no foundation in the Scriptures, and are therefore "the outcome of a spirit of deception from a Satanic source!" That, of course, is very strong condemnation. Brother Olive's teaching is of a very different order. He would tell men that "God out of Christ is a Consuming Fire," though in doing so he has to take an unwarrantable liberty with the Bible, and interpolate "out of Christ" by way of improvement! What he means by a "God out of Christ" will puzzle the ordinary intelligence.

The number of "the saved," he considers, is very strictly limited. Only those who participate in his own form of belief have the slightest chance of future bliss or freedom from eternal torment. No race or creed which has not had the opportunity or privilege of hearing or believing in Brother Olive's "only way" will ever enter paradise. Even God himself, he indicates, cannot

"accept" any one who is not furnished with the Olive shibboleth. Surely human presumption could not further go.

The good Brother shakes his head sadly because he fears the soldiers who are at present fighting so bravely for our country are too much enamoured of footballs, boxing-gloves, and mouth-organs, to think of their never-dying souls! He does not credit them with the slightest "sign of grace," because they do not selfishly concern themselves with the thought of their own safety. He fails to see the grandeur of their noble sacrifice of everything, even their lives, to ensure the safety of their country-men and country-women. And he cannot understand that as great battles have already been won on the playing-fields of Eton, even footballs and boxing-gloves may have their value in preparing them for their strenuous struggle against the powers of evil. If our soldiers enjoy a song or a little instrumental music on the march, or in the trenches, we do not see why Brother Olive should be censorious. None of them would begrudge him the use of a harmonium while he stays safely at home.

Brother Olive leaves us in no doubt as to the care with which he would dispense any comfort he has to give away. He claims that he is "not hard or sympathetic," but on the other hand, he is not over generous. He declines to offer consolations to mourners unless *he* can draw these as proper logical "conclusions" from the Scriptures, and unless *he* is first satisfied that the soldiers or other relatives who have passed on to eternity, have shown some evidence of the grace of God in their life, conduct and conversation! He is too "just" to believe in "the lie of a Universal Redemption." That, he thinks, would be "a libel on our Lord!"

While, however, Brother Olive is so exceedingly grudging in his offer of comfort to others, he is unusually liberal to himself. He says, with a smugness that one can almost see—"I trust I have known something of that peace that comes from an atonement for sin by Christ!"—and he quotes poetry (of a sort) to express his gleefulness that his own final destiny in heaven is assured while thousands of others have not "entered while there's room!" It would surely have been more becoming in him to be sorry—to shed just one saving tear from his superior elevation for those he supposes to be in eternal torment.

Brother Olive has commended certain portions of Scripture to our careful attention. We have scrupulously read them all. And now may we, in our turn, refer him to Luke XVI, 11-32. In this beautiful parable of the Prodigal Son our Lord revealed the Father's attitude towards even erring mankind. We there read that as soon as the younger son set his face homewards, after having spent all his substance in riotous living in a far country, and when he was yet a great way off, "his father saw him, and had compassion, and ran, and fell on his neck and kissed him." He asked him no questions, he did not frown upon him because of his sinfulness, his gracious heart was filled with joy, because "this my son was dead and is alive again." And he put upon his boy a robe and a ring and shoes, and made a great feast of welcome. Not one word as to signs of grace, or sacrificial atonement, or the intervention of a mediator. All was well, because the son had simply found his way home at last. This is the broad theology of our divine Master, and we must say we prefer it to the atrocious travesty of a gospel still believed in by Brother Olive.

J. L.

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## The W. T. Stead Bureau Meetings.

THE "Wednesday Afternoons" of the W. T. Stead Bureau are proving a most interesting and useful feature of the Bureau's operations. Excellent addresses have been delivered by well-known mediums on the comforting character of their work, and their clairvoyant descriptions of spirit presences accompanying members of the audience have been so vivid and detailed that they were nearly all recognised as friends who had recently, or even long ago, passed "beyond the veil."

On November 3, Mr. HORACE LEAF said it was very singular to find that there were still people, after seventy years of psychical research, who professed they could not yet believe in the truth of spirit-return. It marked too great a revolution for them in the matter of religion. A rationalist told him he could not believe in anything that savoured so much of a bolt from the blue. Nature, he claimed, was quietly progressive, but the lecturer reminded him there were constantly sudden and revolutionary changes in all phases of human activity, as well as in the world itself. For at least a hundred years before the celebrated "knockings" at Rochester, which was the birthplace of the modern psychical movement in all its forms, there had been a great falling away from religion owing to the great social revolution. Materialism had been growing rapidly, and the Church had been unable to answer men's questionings as to what would happen to them after death; it even adopted the attitude that it was wrong to ask such questions. Leading scientists had now come to the conclusion that Spiritualistic phenomena were caused by disembodied human beings and many pulpits were beginning to teach the same doctrine, for the old orthodox views could tell people nothing as to what had happened to their dead. The Church as a whole regarded it as a heresy to express the Spiritualistic conclusions as to the after-life too strongly, apparently because it was more interested in theology than in truth. Spiritualists could no longer believe in the old orthodox view of eternal punishment, and they did not believe that God's sense of justice differed from mankind's.

On November 10, Miss ESTELLE W. STEAD, President of the Bureau, said that was the thirtieth of the day her father went to prison, which he always regarded as one of the proudest days of his life. As each anniversary came round he used to wear a suit of prison clothes, decorated with broad arrows. On one anniversary he had nearly been arrested and taken to prison, because his trousers had shown underneath his greatcoat and excited the suspicions of a police-officer. (Laughter.) Her father was likely to be amongst them to-day, and she knew how very pleased he was that they were carrying on his work even in a small way. He had told her that these afternoon meetings were helping a great many people on both sides of the vale, because they sent out a force that could be utilised on the spirit side to help those who mourned and also the men at the front. He had told her to strongly impress upon people how much help they could give by sending out their loving thoughts to the boys at the front, as well as to those who had already passed over. At first the soldiers who were killed found it difficult to realise where they were. The loving thoughts of friends and

relatives were like a ray of light to them, and these on the other side could help them more easily.

Mrs. WESLEY ADAMS said that when their beloved leader and chief had thirty years ago made his great sacrifice for humanity she was quite a young girl, but all through her life she had been specially attracted to Mr. Stead and his work. Many persons thought it would not be right or wise to communicate with their loved ones across the border, but ever since it had been her delight and pleasure to speak with those who had passed into the spirit-world, to which they were all hastening, she had been able to understand how the hearts of the two disciples would burn within them when Jesus after his resurrection talked to them by the way. Just as it was not wrong for their great Master to come and remove the burden of grief from the hearts of his friends, so it was not wrong for their risen ones to desire to re-establish the link of love and to tell them something of the country which they now inhabit. In that way they removed from them the awful sting of sorrow.

On November 17 Mrs. CANNOCK said these were times when people were brought very near to the reality of the other world, and when they felt that the great gulf had at last been bridged, and then their hearts were filled with ecstasy. It was well for all to realise that this material life was but as a dream, often a troubled dream, but that they were passing on to the real life in a bright to-morrow. While they were asleep their loved ones sometimes spoke to them in the watches of the night, but there were men and women so delicately organised that they could readily respond to the vibrations of both worlds. These people were able to act as mediators between the two spheres of life. They were so constituted that they could receive impressions transmitted from the minds of the risen ones, and thus they were able to give evidence of the continuity of life and personality and bring those separated by death into communication with each other. Such opportunities of communication were like gold and silver threads in life's drab fabric for the bereaved. The consciousness of the presence of one's loved ones was a source of great comfort.

On November 24, Mrs. MARY GORDON said they had all been brought up to believe in the future life, but when they were face to face with trouble they discovered that their instruction had been so bare and insufficient as to afford them little, if any, comfort. It was natural that they should seek for proof of what they had been taught, and thus it was that there was a general spirit of inquiry as to the continuity of life. People wished to have that fact demonstrated to them, as it was in the early Christian Church, and that glorious fact was now being proven to them day by day. Their dear ones were now able to let them know that they had not been annihilated, but were still living on in full possession of their intelligence and love.

There have been such gratifying attendances at these Wednesday afternoon meetings that it has been arranged to continue them in the New Year. Great interest has been awakened by the vivid clairvoyance, and many interesting questions have been asked and satisfactorily answered both by the lecturers and by Miss Scatcherd who ably presides at most of the meetings.

## The New Psychology.

By ARTHUR CUTHBERT.

**I**T may be truly said that a new science of Psychology has recently been developed, which is pregnant with the greatest possible benefits to the social well-being of humanity. It is a branch of mental science, which, if properly applied, will do much to dispel our remaining superstitions and false ideas, and to instruct and incline every one in the way of happiness—individually, collectively, and socially. This science may be called "The New Psychology." It may be regarded as the youngest and most undeveloped of the Sciences; in fact, it is hardly yet a science at all, compared with what it may possibly become.

Psychology has become so extended in its scope that there is already an old and a new psychology. The old was so much concerned with the study of nervous reactions to various mechanical or chemical stimuli, observing and recording effects upon the different organs of the body and their functions, that it was largely a physical study. The new psychology has extended in a far-reaching way into the region of mind, to observing how, and under what circumstances, the mind of a man reacts to different ideas and passions and how differently they effect him, whether the ideas be in his own mind or merely in his environment. Also it inquires into the effects of ideas upon groups of men or nations, causing and colouring their passions.

In short, psychology has grown, thanks to the experiments that have been made with psychics and sensitive mediums, into a comprehensive science for the study and gathering up of an organised knowledge of Human Nature; that most important and evasive of all subjects.

The world does not yet in the least realise the stupendous possible benefits it stands to gain from seriously studying Human Nature in the light that has been thrown upon it by modern psychical experiences and discovery. To have any one of our five senses extended, if only a little, beyond the ordinary material limitations; or for one to be occasionally endowed with the power to exercise a sixth sense, such as psychometry; or to discover a higher culture of the mind with some extension of consciousness beyond present ordinary experience, is the opening up of great opportunities for discovering further ways and means by which humanity can overcome many of the sorrows from which it suffers.

What is more, it may unfold methods by which humanity can rise to a far higher and happier state of civilisation than has yet existed on this planet.

Mrs. Sydney Webb, in her lecture of November 2, on "The World after the War," dealt with "The Spirit of Revolt," which is always the desire for power to rule. She mentioned "two forms of metaphysics." The one is mainly intellectual and characteristic of Germany, whose intellectual scientific method, which is based on the idea of self-preservation, is expected to solve all problems. The other form is emotionalism, the creed that one must be governed by emotions, instinct, and intuition. She says, "We have to select our emotions and limit them. Unless we can get rid of these two ideas, and supersede this method of falling back on self-interest on the one hand, or upon emotion on the other, our

lives will be directed either towards material ends or be governed by any impulse that comes into our minds; and we shall still have class wars, national wars, and race wars as the result."

Intellect and science show how to kill a man or cure him, but it is only our emotions that determine which we want to do. Therefore, "it is not sufficient to fall back upon instinct or intuition, we must *select* the impulses by which our lives are to be governed."

She added, "You will not get right conduct in life if you merely fall back upon the idea that you may be governed by *any* emotion or impulse; you have to concentrate upon one emotion. You have to go back and refuse to have in your minds any other emotion than human service and love. . . . It must be an act of faith, and you will not get this unless you have communion with spiritual forces—unless you can bring to that act of faith the support derived from communion, by the method of prayer."

This quotation serves as an illustration. In Germany we have the great object lesson of the whole national mass of the people having their minds psychologised by a set of pernicious ideas—"Blood and Iron," "Might is Right," etc.—the desire to rule running amuck and quite blind to, and regardless of all the crimes and injustices with which it litters its mad course; nay, proud of its crimes as if they were virtues.

Secondly, emotional impulses are seen to be the final determinants in our choice of action. Hence to ensure right action it is necessary to find a means of rightly choosing and controlling emotions. Mrs. Webb gives us her method; it is good, and in our line. What she tells us to do is, in reality, thoroughly to psychologise our minds with the very best and highest ideas. She prescribes "Human Service and Love." The psychologising of the mind is effected by concentration on these ideas, and by the invoking of high spiritual power. The result of this method, according to the amount of effort with which it is applied, must be a proportionate desire to serve and help one's fellow-beings, and to become warm and radiant with the various manifestations of love—such as joy, happiness, and a personal presence which induces in others a feeling of health and strength.

True psychology will show the way to produce these results, and any others that are both reasonable and desirable, just as the science of bacteriology has enabled us to vanquish yellow fever, malaria, etc. So when psychology becomes advanced and practically applied to the worldwide culture of human well-being, will warfare, and a host of miseries, be made to vanish.

The New Psychology, although a science, takes us away from materialism. It treats of the reaction of mind to the stimuli of different ideas. Seeing that ideas are spiritual things, and that psychic experiences and experiments have conclusively demonstrated the existence of mind independently of brain substance or ponderable matter, the study of these will lead us to higher realms of thought, and to our realization of greater human benefits.

The mind of man, the mind of nations, is like a field or garden. The produce of the ground depends entirely upon the kind of microbes and

seeds in the soil. The science of horticulture and intensive farming is the organized knowledge of how to choose and apply the right microbes and the best seeds, so as to obtain the most valuable crop. Prof. W. B. Bottomley, of King's College, London, has lately shown us how, by choosing and applying the right kind of bacteria (the result of many years' arduous research by himself and other bacteriologists) he is able to convert useless peat into a plant fertilizer fifty times as rich as the best farmyard manure, and which nearly doubles the produce of the land. (See "The Spirit of the Soil," by Mr. G. D. Knox, Constable & Co., 2s. 6d.). Soil that is sick and infertile is full of bad microbes and the seeds of noxious weeds. We know how to replace these bad microbes and seeds by those that are good, and thus to reap the wonderful results that we desire and appreciate.

Ideas, and groups of ideas, are to the mind of man like bacteria and seeds are to garden-ground. Impulses, tastes, preferences, desires, emotions, prejudices or passions of particular kinds and qualities, each manifest themselves from the mind according to the kind or quality of idea or ideas that have been implanted in the mentality of the individual. According to the extent that the person, or group of persons, has

become psychologised with an idea, and it has taken deep root in the substrata of the mind, becoming a species of permanent hypnotic suggestion, in that proportion will the tastes, impulses and emotions be characterised by the nature of these germinal ideas.

The ancient Greeks said, "Whom the gods would destroy, they first made mad." They said this when they saw mad peoples on the last stage of the road to destruction. But, surely they put the cart before the horse. Had we the power to look into the matter more closely, as we have in the case of Germany, we should find that the pure field of such a people's mentality had been for a long time slowly and surreptitiously befouled and contaminated by a gradual increase in the popularity among them of some forms of pernicious ideas, supported by the prejudices and malpractices outgrowing therefrom.

It is evident, from even the few points here mentioned, that in the unique combination of the young science of psychology applied to all the new facts which psychical research has discovered, we have a mighty lever in our hands for raising the world to a far higher civilisation than hitherto known ; to vanquish loads of misery and to bring us great happiness. Does not this call for our utmost effort and support ?

## Mediumship : Its History and Value.

By LEWIS FIRTH.

**T**HREE surely never was a time in the development of civilisation, or in the historical growth of great world religions, when humanity was calling more loudly for that evidence of "signs and wonders" which is to support and succour them in their hour of sorrow, and restore to them a consciousness of the presence of those whom they have lost by death.

The opportunities that present themselves to the religious workers of all faiths were never so ripe unto harvest as now. Their faiths are on trial. What can they offer to suffering and bleeding humanity ? A Christ who died centuries ago, that they believing on him may have everlasting life ! But we are told that Biblical and textual criticism have destroyed, in large measure, belief in the historical accuracy of recorded miracles and have left us only a barren wilderness of theological speculation. In these circumstances, if we turn to the Priest for evidence of a life beyond the tomb, he will probably offer texts innumerable from the sacred book, and promise that if we only believe, all will be well.

It is in no spirit of levity that I present this view of the custodians of God's Holy Word, who claim that it is a key capable of unlocking the doors leading from the sensuous into the full orb'd grandeur of eternal life. The point I wish to put forward is that nothing less than present-day "miracles" can restore to the World-Religions the value of "evidences" contained in their sacred Scriptures. To-day we require nothing more or less than "evidence" of the survival of human personality, evidence in line with the canons of modern scientific research. Nothing less will satisfy the hearts and minds of the many mourners of our time.

Is such evidence at hand ? Can we offer, here and now, a path, an instrument, a power or faculty, which will restore to us, "the touch

of the vanished hand, and the sound of the voice that is still ?" Yes, we can affirm here and now, that through the priceless gift of mediumship, manifested in many persons, and capable of being developed in many others, we may, if willing, obtain evidence that our loved ones are not annihilated, not asleep in the tomb, but are often with us in our home, drying our tears, and kissing into the blanched cheeks of sorrow roses of life and beauty.

Mediumship is a collective term denoting various wonderful faculties possessed by individuals called mediums. What then is a medium ? He or she is a person endowed by nature with a power or faculty which for the lack of simpler terminology we will call psychic susceptibility. By that we mean the power to respond to finer rates of vibration than is possessed by the normal person ; they are sensible to higher sounds, other colours, and mental and psychical octaves which are not revealed in ordinary consciousness, and they thus receive evidence of intracosmic life, and their evidence has so far convinced hundreds of the world's great minds that human personality survives the change called death. That knowledge is absolutely dependent upon mediumship in one or all of its protean forms.

The practice of mediumship has been found in all ages and amongst all nations, savage or civilised. The indigenous religions of China and Japan are based upon the belief or knowledge of a continuous intervention of dead ancestors in the affairs of home and the state. Such savage tribes as the Veddahs of Ceylon, the Seelongs of India, and the aborigines of Central Australia, whilst possessing no term in their languages to indicate a supreme power which Western nations call God, yet practice rites, and believe—shall I say, know—that under certain conditions, in the presence of their priests or medicine men, they

can commune with their ancestors. This knowledge possessed by several nations, and all semi-civilised tribes in degree, produces a spirit of fearlessness in the presence of death which, to say the least, is wonderful to our nations in the West.

Centuries before the advent of Christianity, the Hebrew, Babylonian, and Egyptian priests employed the Urim and Thummim and similar objects in the art of divination. We have fragmentary records of the oracles of the Python of ancient Greece, and the Sybils of ancient Rome. The value of such oracles may be approximately estimated by the fact that the temple of Delphos became fabulously rich from the gifts left by wealthy patrons.

It is so easy to believe that these people were living in a credulous and darkened age. But I resent such an imputation against a nation which rose to such heights of excellence in art, literature and philosophy, as have only in rare instances been equalled, and never yet been surpassed, and the gifts probably represented only a tithe of the value received from the oracles.

Professor W. H. Lecky, in his well-known work on "European Morals," states that the belief in the presence among men of departed spirits was at one time universal throughout Europe. If space permitted one could advance a mass of evidence strongly suggestive of a deeply ingrained and natural belief in the presence of departed ancestors which antedates both morality and religion.

There is no doubt in my mind that in the growth of world religions, during which a privileged priesthood gradually acquired absolute control of the machinery of government, the unofficial practice of mediumship was condemned by them, and the faculty was in consequence removed from the market-place and confined within the inner sanctuary of the temple, cloister, or monastery. In the hands of wise and virtuous souls, such a course possessed many advantages. The mediums or initiates were required to undergo a process of purification and self-renunciation. The elimination of passion, the cleansing of the body from impurities, and the transformation of desire, would provide for them an entrance into the holy of holies, where their inner faculties would receive inspiration and revelation, unsullied by commerce, and purified from all desire for worldly power.

Such was the spring from which all great religious movements drew their inspiration. But gradually the waters of life became sullied by the entrance to power of men, who, vampire-like, wallowed in the life's blood of their devotees, undermining the foundation of their church, and employing signs and wonders of a lower order to hold their communicants in subjection.

In Europe the priesthood became a powerful class, wielding both the sceptre and the crozier, and in consequence of their unscrupulous power and pernicious teachings, we have the final debacle of witch baitings, which, to say the least, was a disgrace to this country.

The Christian Church is to be held accountable, especially since the Reformation, for the absence at their communion service of that evidence which would establish for all time the true foundation of religion; a religion which rests upon the proven facts of a continuous and unbroken consciousness beyond the tomb.

As usual, however, revelation came from without instead of from within the Church. Whilst the knowledge was universal in the ancient world,

in the modern sense it dates only from the Rochester phenomena of 1848, in the humble home of the Fox family. The phenomenal happenings resembled the throwing of a stone in the water. The ripples spread rapidly and widely, until mediums were discovered in all parts of the globe both amongst rich and poor, Christian and heathen, until high and low attended seances, and rich and poor became eye-witnesses of psychical phenomena which depended neither upon morality, education, nor social position. Mediumship was found to be the only avenue that enabled them to acquire evidence of post-mortem life.

(An article from the same pen on "The Varied Gifts of Mediumship," will appear in our January issue.)



### THE CREWE CRUX.

(*Letter to the Editor.*)

DEAR SIR,—The letter from Admiral Usborne-Moore in this month's *Gazette*, calls for an answer not only from Miss Scatcherd, but from other friends of the Crewe Circle.

We have sat with them very frequently all this year, and can claim to have tested them in every way we can think of, and we are absolutely convinced that they are perfectly honest and free from fraud.

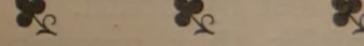
We are both keen amateur photographers, and accustomed to developing our own plates; and also, as a rule, we are considered fairly sensible, in spite of the fact that "no sensible person expects accuracy from the Crewe Circle."

We think we may be pardoned for being very indignant at such very serious charges being brought against our friends by some one who has never even seen the people he is accusing—much less tested them. No sensible person thinks much of second-hand criticism.

We should be delighted to give information about the Crewe Circle to any one who cares to write to us.

ADA MARSHALL,  
CONSTANCE ARNOLD.

Summer Hill, Macclesfield.



### THE GIFT OF TEARS.

"The world is being purified by Tears."—Mrs. EUSTACE MILES.

Thank God for the glorious gift of tears,  
On the arid waste of the drifting years,  
For the soften'd power of the tempest's shock,  
For the gushing stream from the harden'd rock,

Thank God for the gift of tears.

Thank God for the glorious gift of tears  
When the spirit's parched with doubts and fears;  
Then Angels touch, and in aching eyes  
Heaven's bright, unsullied waters rise:

Thank God for the gift of tears.

Thank God for the glorious gift of tears  
When dead hopes lie on their pall-clad biers:  
When moans are stifled for Love's sweet sake  
A rainbow spans where the heart might break,

Thank God for the gift of tears.

E. P. PRENTICE.



The author of a pamphlet, which we briefly reviewed in these columns, writes us that he has received orders for about forty copies from our readers. He says this shows him how carefully the *Gazette* is perused, and how useful a medium it must be for advertisements about anything psychic.

## The Angel Helpers at Mons.

LECTURE BY ROBERT KING.

ON Sunday, November 7, we visited the long-established and excellently-conducted Marylebone Spiritualist Association in its new home at 77 New Oxford Street, W.C. Clerical prejudice had recently caused their unceremonious ejection from a Church hall in Marylebone where they were having most successful meetings. But they are showing no signs of dejection or any disposition to haul down their flag. The vicar of the church concerned claimed that the agent who had let the hall to the Association had done so without his authority; hence his calling one Sunday evening and dispersing the congregation before its proceedings had begun. We understand the reverend vicar has tendered a full apology for his unwarrantable conduct when his attention had been called to it by a solicitor, and that the hall is now let for dancing, a purpose apparently more in accord with his reverence's tastes and state of enlightenment!

Mr. ROBERT COOPER, President of the Association, was in the Chair on the occasion of our visit, and in his introductory remarks said that some people appeared to have strange ideas in regard to Spiritualism and Spiritualists. They were sometimes asked whether they believed in a Supreme Being. He would be sorry to think that any one present could have such a thought, for they all looked up to an infinite God as their Heavenly Father, and they never failed to approach Him in a reverent way, and to ask for His blessing upon their meetings.

Mr. ROBERT KING delivered an address on the "Angel Helpers at Mons." The subject, he said, was of extreme interest at the present time, as so much controversy had been aroused by the stories of angel helpers having been seen on the battlefield.

The idea that spiritual influences affected mankind was, he said, quite old, and also universal. In all ages people had believed in what one might call the intervention of super-normal beings in the affairs of men. Archangels, angels, principalities and powers were spoken of by the writers of the ancient scriptures.

It would puzzle many people to ask them what work in the great cosmic scheme was done by an archangel, or how he differed from an angel, and how both of these differed from a saint or perfected man. So far as they could gain any information on the subject, archangels were charged with looking after the working of the great cosmic universe of which this world was only a small part. The absolutely perfect order of the universe had not sprung spontaneously into being, but every detail of it from the most minute to the most stupendous was being governed, controlled, and ordered by vast hierarchies of supernal beings in accordance with the divine command. Angels had to do much more particular kind of work in connection with the human family, assisting in their higher evolution and spiritual unfoldment. Saints, or perfected men, again came more into personal touch with mankind, because they belonged to the same family. They were the first-fruits of this great humanity who, as St. Paul would say, have "run their course" and reached the stage when they were no longer merely men but supermen.

In the present war in which this country and its Allies were engaged, they were fighting for the spiritual principles of freedom and justice, and were standing for the right of the smaller nations to live according to their own ideals, and for this reason the allied nations were working in harmony with the angelic powers. They were sometimes asked how the angels, assuming they existed, could help men on the material plane. A reasonable answer to this question could only be given by persons who had deeply studied psychic and spiritual subjects. Spiritualists were familiar with the facts of what was called materialisation, in which a disembodied person who had passed on to the other world was able to render himself solid so as to be visible to mortal eyes. In this kind of manifestation something invisible became for a time visible and then went back into invisibility.

He himself had been present at over five hundred materialising circles at which the same kind of phenomena had occurred as when Jesus appeared to his disciples in the little upper room whose material doors were closed. At some of the materialising circles perhaps six persons would sit down, but they would be joined by two or three or four materialised forms of persons who were supposed to be dead but were still alive and able to show themselves in this way.

Similarly modern scientists can liquefy the invisible air and render it solid under intense pressure and cold, and as soon as they reduce the pressure and increase the temperature the solid air return again to its invisible state.

The materialisation of spirits was done according to laws which were known and understood by the operators in spirit-life, who could produce quite as easily a host of materialised beings, under proper conditions, as they could a single materialisation.

There were ever around them vast cohorts of spiritual beings, including their own relatives and friends, whom the mere accident of death had not cut away from them, who were still helping them, and were ready to manifest themselves under the direction of angelic helpers. There had been many instances when individual assistance had been given in this super-normal way to men in their hours of darkest need. And in critical epochs such interventions had occurred on a large scale for the help of nations.

On August 4, 1914, war was declared by England which sent almost immediately about 250,000 men across to France. They marched on to Flanders, where the Belgians had made an intensely brave stand. But the Germans were in overwhelming numbers and nothing could stop them. At Mons the small British force was being overwhelmed, but they had to make a stand as best they could, for everything depended upon the slowness of the retreat so that adequate preparations might be made behind their lines for an effective stand. They were almost surrounded and few persons in this country fully realised how near the end was for that particular force.

Last December he was dining with a friend who had come back wounded, and who had been in the battle of Mons. He asked him if he knew

anything of the alleged angelic intervention at Mons, and his friend replied : "No, not personally, and I am not surprised that I know nothing about it. I don't even know how we got out at all. God only knows how we were not all slaughtered. But we did get out, though we did not expect it. I saw nothing. I was too much engaged in what I was doing with my men to see or think of anything else."

At the end of August, 1914, and in the beginning of September, tales were flying about in Northern France and Flanders amongst the French, English, Belgians, and Germans, of very extraordinary happenings that had taken place at Mons. Soldiers said they had seen things strange and wonderful, and the tales passed from mouth to mouth. They did not hear of them in England till later.

On September 29, Mr. Arthur Machen, a novelist of fairly well-known repute, had a tale called "The Bowmen" printed in the *Evening News*. The essence of the story was that when our British soldiers were in their terrible plight, a host of English archers were suddenly seen to appear and to drive the onrushing forces back. Immediately this tale appeared, the newspaper was besieged with letters bearing on the subject, and great excitement was aroused, many clergymen preaching sermons on the subject. Mr. Machen then wrote that he had simply imagined his story, the main idea having come to him when he was in Church attending mass. So far as he was concerned the tale was pure fiction. This avowal created some consternation amongst those who had believed the story to be true.

Yet notwithstanding his denial the stories of angelic intervention continued to come from all quarters, though they varied somewhat in form. Among the French it was claimed by many soldiers on the line that they had seen Joan of Arc. English soldiers alleged that they had seen St. George on a charger leading them on. Other soldiers said they had seen luminous white masses, like white smoke overhead. In all cases, no matter what the shape of the appearance might be, all were agreed that at the time of their occurrence the onrushing Germans, who were in such overwhelming force, began to retreat. That was miraculous, whatever the true cause might be.

But why should there be such conflicting accounts of the appearances? If they knew anything of the phenomena of their subconscious self, their "sleeping partner," as Mr. W. T. Stead used to call it, they would better understand the varying forms of these appearances in different minds. Everything that came into the mind through the senses was coloured and interpreted by what was already stored in the subconscious mind. This part of their being contained the memory of every thought or experience, however trivial, they might have had. It forgot nothing. When the conscious mind wanted to remember anything it simply dipped into the subconscious mind and pulled the latent memory up into the conscious region, and when that had served its purpose allowed it to go back again. In their subconscious selves all kinds of images, all types of thought-forms, everything that made them what they really were, was packed. So that whenever they had some experience out of the ordinary, something that came upon them quickly, instantly, the subconscious mind immediately coloured it by some dominant image that happened to be there. The French mind quite naturally interpreted the sudden appearance of something

supernormal as Joan of Arc, as that was the image imprinted on it from its earliest youth—the saint and patriot who had done great things for her country. And so with St. George for the Englishman; that was the strongest background image in the national subconsciousness. Students of psychic phenomena had to beware of this particular quality of the subconscious mind, and had to try to eliminate the matter it supplied.

But the general evidence as to the Mons affair pointed to the fact that some kind of supernormal interference had occurred. German prisoners had stated that when they retreated they saw great reserves behind the allied forces. They saw oncoming hosts against which they could not stand, and therefore they retreated. It was not British reserves they saw, for the British force was only "a thin red line" without any reserves at all. The Germans could have gone through them almost as easily as one puts his finger through tissue paper, but these angelic reserves appeared just in time to save the situation.

The ideals of the Allies being what they were, it was only logical to conclude that they would be assisted by the overshadowing powers at such a juncture. If the Allies held to their ideals, and there was no fear of their going back upon them, the final victory over their enemies was assured, and the individualist dominating system represented by the Central Powers would be destroyed. Their ideals would become materialised through blood and iron perhaps, but they might go forward perfectly confident of the ultimate issue, for in the words of the Apostle, "If God be with us, who can be against us."



#### IMAGINATION.

I stood in the valley of Lovely Song,  
Where the poet's melody passed along :  
There were sounds of laughter, of joy and tears,  
Of riotous days, of hopes and of fears.

In the midst of this vale of Lovely Song,  
Where lovers whispered and passed along ;  
Where the blood runs red in its winding course,  
Where courage is born and white fear cries hoarse :  
There are images from the poet's mind,  
Of every shape and every kind ;  
And all in a gleaming beauty is set  
In the golden haze of a faint regret.

Have you stood in this vale of Lovely Song  
Where the poet's dreams pass silently on ?  
Have you ever paused in this wonder world  
Where the prophets' thunders abroad are hurled ?  
There every shadow is tinted with pearl,  
And the belted knight and the gallant earl,  
Pursuing the quest of the Holy Grail,  
Lift up the fallen and support the frail.

The worlds we live in are many and strange,  
And the sweep of the mind, in its lofty range,  
Meets here in the valley of Lovely Song,  
Where the poet's melodies pass along.

W. H. EVANS.

## The Kind of "Demons" I have Met.

By EVA HARRISON, Author of "The Path of Interior Illumination,"  
"Wireless Messages from Other Worlds," &c.

**I**T seems scarcely possible that in this age of knowledge and enlightenment there should still be a class of people who persist in declaring that all spiritual communications and manifestations of the present day are the work of "demons." Yet such is the case, and the writer upon this subject in "New Days," quoted in the November number of *The International Psychic Gazette*, does but air his ignorance of the real nature of Spiritual Science.

There is no necessity for such ignorance at the present time, as there is plenty of literature on the subject, both scientific and philosophical. A real desire for Truth will bring the seeker into touch with whatever state in the spiritual universe his mind is in tune with. Let him first have a thorough theoretical knowledge of the subject, and then start a "home circle," which is the most convincing way of gathering light and knowledge of the unseen yet interpenetrating world of spirit.

At the same time there are reliable mediums through whom intelligent investigators may hold communion with their departed friends, and thus secure preliminary tests that will link them with another state of being, and light them upon their way.

After fifteen years of experience in psychic matters, I can affirm that it is possible to communicate with loved ones who have passed within the veil, and also to get in touch with Teachers, Masters and Angels; for no angel in the heavens is too great or too high to communicate with the denizens of earth, providing these are spiritually developed and have a receptive mind willing to accept their revelations or inspirations.

Generally, however, the earth-treader desires most to communicate with those whom he has known and loved and lost awhile; and his first thought is usually—Is it possible? then, Is it right?

Dear ones, if Love is the link between you and your arisen ones, there is no reason in the world why you should not seek to hold communion with them. You need not fear that your loved one will be prompted by a "demon" to speak to you. Your husband, father, or lover has not changed in his nature and disposition by simply passing through the gates of death, which are the portals to the life Elysian. If he loved and cared for you on earth, and made your comfort and good his chief thought while in the physical body, he does so still in an even intenser degree, and a love desire from you to him is the surest call to bring him into your surroundings, where, if given the opportunity through suitable mediumship, he may freely converse with you.

I have myself conversed with my husband many times since he left the physical body. He is free to come to me when he wills, and a clairvoyant friend frequently sees him in my surroundings, looking so free and happy, so bright and joyous, in his more perfect spiritual body. He was himself a sensitive when on the earth, and many spirit people of all degrees spoke to us through him. We had many tests given us in the harmony of our own home, and we learned without a doubt that life in the unseen is only a continuation of the life here. There our work is taken up just where it is left off here, in the infant school of earth-experience.

Many times I have chatted with my grandfather (who passed over when I was a child), of his work in the spiritual homeland. There he tells me he helps in the education of little children who leave the earth-life early. Indeed it was to his home that my sweet baby-daughter was taken, whom I thought in my ignorance I had "lost" over twenty years ago. Many times since then has she been to me and brought her little angelic friends with her "to see mother," and they have spoken to me through a medium in our midst, for, said my grandfather, it is part of the education of these little ones to learn to control a sensitive on earth, so that he can convey their loving messages. The life of my grandfather when he was on earth was absorbed in teaching and ministering to the young, and so his work continues in the Beyond.

There is no narrow groove cut through which any soul may attain happiness. Progress goes on in divers ways. Eternal life, eternal progression, eternal and increasing love and gladness are open to all. Since I have learned these things life has become to me a different thing, and so I welcome the angelic visitors who come so radiant with the light of heaven, vibrating with the joy of life, and making us realise that—

There is no death in God's wide world,  
But one unending scene of change;  
The flag of Life is never furled,  
It only taketh wider range.

My little angel child has spoken with me not once only, but scores of times, through different mediums in different towns, as well as in our home circle. If I had never had any other proof but this, it would have been sufficient to convince me of the continuity of life and the happy naturalness of the next step of the journey. Her conversation makes the heaven-world very real and near.

Now to her great joy she has her "Daddy" with her, and together they frequently attend our meetings for communion, and thus minister to those yet dwelling in the temple of the earthly body.

Ah, unbelievers; call them demons if you will, but their presence is very real, and their help and ministry very sweet, and so I am content and only wish that more of earth's inhabitants had the comfort of communion with "demons" of such an order.

Methinks that if the narrative of the return of Jesus of Nazareth had not been recorded in the Bible our very "orthodox" friends would have called Him a "demon" too, because He similarly made himself visible to his friends and communed with them. For, remember they were sitting together in harmony of thought—just as we do to-day when we desire spiritual manifestations—and He appeared, not in a physical body, but in a spiritual one, for it passed through the closed doors.

The other night we were holding a circle for spiritual communion when our seer as well as myself, heard bells pealing. They were bells on a spirit-plane, heard clairandiently. Presently a ministering angel spoke through our sensitive, and in answer to our question said—"The Joy-bells are ringing because the doors are open wide,

and thousands are entering into the new life. They *know* that there is no death—no grave for the spirit. Multitudes, which none can number, are entering into Life—life and joy. All is well. *All is indeed WELL!*

I leave that thought with you, whoever you are, that may have lost a brave soldier lad, lover

or husband. We are apt to place too much value on the things of this life, and view the incident of death, so called, from a wrong aspect. *Here* are the sorrowing and the wearing of black mourning—(what a mistake!); *there* the Joy-bells ringing because so many are crossing the narrow dividing river to a region of freer and more glorious life.

## Where Most Religious Teaching Falls Short.

By HORACE LEAF.

THE supreme test of a religion is the confidence with which it inspires its devotee to face the hour of death, and the consolation it affords the bereaved. Never in the history of the world has a religion been so severely tried in this respect as Christianity at the present time, because never has death been so prevalent and tragic. In its sharpest, if not cruellest form, it is robbing mankind of its young and sometimes best members. The world can ill afford this loss, there is "so much to do, so little done, such things to be"; yet we are ruthlessly immolating on the altar of the God of War men full of courage and virtue.

Though this faith is in the crucible, and although in many hearts there glows more brightly the belief:—

That nothing walks with aimless feet;  
That not one life shall be destroy'd,  
Or cast as rubbish to the void,  
When God has made the pile complete,

in others there is the darkness of despair, because no satisfactory answer to the question of, "Where are our dead?" is forthcoming from their theology.

In this respect Christianity has miserably failed. Some leading divines have already publicly admitted this, and are urging the Church to reconstruct and restate its views upon the subject of the after-life, more in consonance with modern discoveries and requirements. For Christian teachings of after-death state are obscure, unreasonable, conflicting, and cruel; they picture God as less just than man. The coarse argument of Coifi, the ancient priest of Woden, when urging his king to embrace the new faith taught by St. Augustine, is taking form to-day against that very religion, in more polite but not less emphatic terms:—

None of your people, Eadwine, have worshipped the gods more busily than I, yet there are many more favoured and more fortunate. Were these gods good for anything they would help their worshippers.

For a more satisfactory answer than the Church can give respecting the dead, people are turning to other fields of inquiry. In this age of science, it is natural an answer should be sought in that field of research. Physical science cannot help because the spiritual is not included within its scope. When it has ventured an answer, that answer has been barren and erroneous materialism.

Psychical science has saved the situation. To an age demanding evidence of the survival of death, that evidence has been vouchsafed. Only the misinformed and ignorant can doubt this. Indeed, our knowledge has now gone beyond survival, and the inquiry now is not, do the dead live, but where and in what manner?

The answer to that question was beautifully given recently to a gentleman who had for years scoffed at the claims of students of the psychical without troubling to investigate them. At a public meeting a clairvoyant described to him the spirit of a lady, giving her name. The

gentleman recognised her as one whom he had, some years before, hoped to marry, but owing to circumstances they parted. The last words she wrote to him were: "John, I wish I were with you." He had heard nothing of her for years and did not know whether she were living or dead. The test, given by the clairvoyant, encouraged him to inquire about her, and after several months he learnt that she had passed away shortly after their tragic separation.

His interest was now thoroughly roused, and he determined to pursue his investigations by consulting a medium; telling a friend, when about to do so, that if the spirit of the lady would manifest and utter the last words she had written to him, he could no longer doubt the truth of spirit return. Fortunately the lady appeared to the clairvoyant, and in giving the desired test, paraphrased it in a charming and illuminating way by saying, "John, I wish *you* were with *me*."

Could any message sweeter than this be given to those bereaved by the great war? This means not only are there no dead, but that they are better for the transition. Death has been a promotion. How many, in the darkness of unrelieved sorrow, who "dream there will be spring no more," would smile with the anticipation of a glorious reunion if they only knew. This is the message of Spirit Communion for the sorrowing world to-day.

In my travels throughout Great Britain during the last sixteen months, I have witnessed some wonderful examples of the great relief and joy the truth of spirit-return has been to many who have lost loved ones at the front. It is impossible to convey through the medium of the press all that this means; none but those who have sustained the loss and had the evidence can fully appreciate the sacredness and value of the event.

I remember a mother who had lost a dearly-loved son. Her eyes glowed with tears of pride and affection as she told how thoughtful and manly he was. He felt he had to volunteer and do his best for the cause he loved, and he was killed. His mother felt she could not wait till death before she heard from him again; and as if in answer to her wish he manifested to a clairvoyant in her presence, and radiant with pleasure, told his mother not to fret, that he was often with her, that he was quite happy in his new life, and that they would meet again to part no more. He was glad he had done his duty, and that if the opportunity had arisen again he would have had to act in the same way.

This is only one among thousands of similar incidents taking place in every country in Europe and elsewhere. It is the one great light in the otherwise impenetrable darkness, and it reveals a homely, happy, natural world beyond the veil of death, where friends and lovers meet again and peace is understood and perpetuated.

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## The Inner Side of Death.

By W. H. EVANS.

ONE of the happiest features in the thought of to-day is the changed outlook regarding death which is coming over the world. Despite the materialism of much of our civilisation, there is evidence that the spiritual consciousness of the race is being quickened.

This quickening is bringing a perception of the great Realities of Life; nay, it is revealing that the greatest reality of all is Life. That all the multitudinous changes which are taking place around us are due to the power of life's initiative. It is not evolution which is creative but Life.

And the power which creates also sustains. To the eye of the spirit there is no death in the universe. The world becomes a workshop wherein divine forces are ever forming and shaping the spirit of man to the pattern of the angelic being who shall yet arrive.

This thought has gone abroad in the world, and people are now viewing the changes of life as the outworking of a great idea. They are beginning to see that from fire-mist to man there has been a succession of births, which has lifted the world higher, and thus nearer to the divine. This is the method of creation; the means whereby the divine Will becomes manifest, and God becomes visible.

Could we with open vision see the processes of nature, we should behold something quite other than we now do. We should see something even more wonderful than the interplay of electronic forces. We should behold behind all this the Shaping and the Informing Power which uses these forces, and which is superior to them. Every manifestation of Life is an emergence upon the plane of objective appearance of a Hidden Power which holds within itself a clear and definite idea. And man is the loftiest expression of the divine idea, visible upon earth.

Even so, there are those who long for some definite assurance that death is not the end. Who desire to know whether they persist beyond that change. Whether death alters them out of all recognition, or preserves their individuality intact. To these we say that there is sufficient evidence to-day to bring conviction to any reasonable mind, that Life's continuity is unbroken; that to the individualised spirit there is no loss of personal identity; that there is but a continual unfoldment of latent powers; a continuous emergence of the divine.

If we view the processes of nature as having been designed for some special end or purpose, and then reflect upon the position of man in the plan of evolutionary development, it will appear that man is the chief purpose in the creative effort of nature; and if it be proved that he survives the change of death, if this is part of his destiny, the implication is clear that his continued life is somewhere, that there is a new world awaiting him when he passes over.

So another object of the vast mechanism of the universe is the evolvement of such a world. This may seem a materialistic conception, but we must not be enslaved by a term, or afraid of it. Our notions of matter are changing. Anything more unlike matter, as we know it in our ordinary life, than the conception of it as science postulates it, namely as the electron and the ion, cannot

be conceived. Our perception, both timeal and spatial, is such that we cannot even appreciate what these forms are. But modern Science has taught us that the visible rests upon the invisible. Nay, that the visible is but a point, the between of the invisible. And according to our sense experience we speak of it as objective. But a change in our consciousness renders it subjective, so that the stability of external matter becomes a misnomer. There is nothing stable but change.

But, taking that other world which we have named the spirit-world, as a further evolution of this; we perceive that, as already stated, the universe is a vast workshop wherein the forces of life are continually changing, transmuting and lifting matter to higher planes. And as these processes of sublimation go on, so does matter become fitted to become a part of the celestial regions which we shall one day inhabit. This is one aspect of the inner side of death. Underlying these processes and indeed directing them is the Great Reality whose manifestation is Eternal Change.

Corresponding with these processes in nature, there is going on in man's physical body, the miniature universe, a similar evolution. Not only does the physical body bring us into relationship with the world, helping us to gather experience, but every biological function in the organs of the body is weaving a new body which will be the vehicle of expression on the other planes of life. It has been proved and demonstrated that the form in which man manifests now will be the form in which he will manifest in spirit-life, that the spirit-body corresponds with the physical body; has in fact been built up by it. Thus we see a perfect, harmonious development, natural and orderly, in accordance with Paul's statement, "Howbeit that is not first which is spiritual, but that which is natural, then that which is spiritual."

An account of the passing on of a spirit from the mortal to the immortal, as witnessed by the seer Dr. Andrew Jackson Davis appeared in your November issue. If that is referred to the reader will see that death is an orderly process, perfectly natural, and nothing to be afraid of. But at the present time the question may arise as to the sudden passing of those engaged in conflict. The answer is that the processes of change are such that no shock can dissipate the spirit. Elsewhere I have dealt with this aspect of the question, in an article on "The Psychic Side of War." I need merely say here that the spiritual forces of man are intercohesive, and represent the final fruit of the tree of life.

Having passed out of the physical body the spirit of man enters what is called the spirit-world and this world is real, as real, yea more real, than the material world. All descriptions which have been given by those privileged to view it agree that it is so. It is a world of human interests, with opportunities for further development, a world where the experiences of earth are assimilated, and the results of earthly existence become apparent to the spirit. It is a realm of law and order, as the outer universe is. And if in its first stages it appears as a logical and

natural continuation of this life, it is only what we should expect to find. For our ideas of spirituality and materiality are only relative. The substance of which anything is composed does not affect its spiritual worth. A certain combination of rocks, vegetation, and water may excite in us admiration and appeal to our asthetic sense, but it is the beauty inherent in all nature which appeals to us. So it is the beauty inherent in the wonderful liberating and renewing processes of death that help us to overcome the fear that has been born of ignorance.

In that other world the law of consequences and of natural affinity is operative. Our heaven or hell will be those of our own making, for heaven and hell are but states of being. The various spheres so frequently mentioned are but adumbrations of the inner conditions of those who live there, just as the various spheres here—called social, etc.,—are adumbrations of our mind and consciousness. In all realms there is law. Thus the universe is knit together by the Divine Will, the manifestation of which is even now being revealed to us.

## Letters to the Editor.

### "A DREAM KICK."

SIR,—My brother's home is within a quarter of a mile of our home, namely, my sister's and mine. Being so near, he often calls upon us in passing. Yesterday morning upon entering, he asked : "Do you see my cheek ? Is there anything wrong ?"

"Certainly, you have been kicked !" exclaimed my sister. "What has kicked you ?"

My brother being a farmer, it was natural my sister should ask, "What has kicked you ?" instead of "Who has kicked you ?" fearing it might have been one of his horses, or other animals.

His reply surprised us : "It is a dream kick."

"A dream kick ?"

After a host of ejaculations and questionings he gave us the following explanation which I believe I have written down almost verbatim :—"Last night I dreamt I was passing through a stable, when I came in close proximity to the heels of a smallish young horse, a pony. It was not one of my horses. I did not know the animal, but I felt it would certainly kick me if I did not get out of its reach. I made strenuous efforts to hurry by, but before I could do so, the creature shot out his foot and struck me in the face. I felt the terrible impact of his hoof on my cheek. The shock was great. I sprang forward, awoke and found myself in bed. It was a dream, but it took me a moment or so to realise that it was a dream. Although it was only a dream my cheek continued aching. Putting up my hand I felt moisture. Springing out of bed, I struck a light. My cheek was bleeding. After bathing my face, I looked in the glass and saw this wound. It is three inches long and exactly the impress of a portion of a pony's shoe."

And there it was—or rather there it is—a livid streak three inches long, and about a quarter of an inch wide, just below the cheek-bone, almost on a parallel with his upper lip.

One would like to know if it has been substantiated, that dream-animals or beings can inflict wounds and leave impressions upon living bodies ?

What explanation can be offered for the wound on my brother's cheek, other than that it is—what he calls—a "dream kick" ?

My brother's name and address is : John Callister, Ballaconnelly, Jurby, Isle of Man.—I am, yours truly,

CHRISTIAN CALLISTER.

### "HIS CORRESPONDENCE SUDDENLY CEASED."

DEAR SIR,—I was present at one of the W. T. Stead Bureau Wednesday afternoon meetings at the Smith Memorial Hall, on the occasion of Mr. Vango's appearance on October 20. I could not find the slightest intelligible connection in his description of a lady whom he connected with me. He then turned to my wife, however, who sat

next me, and described a gentleman he said she had not heard from for some time. At first, neither my wife nor myself could think of the person referred to, but as he proceeded, after the personal description, which we had not well followed, to state that this friend was in a hot country, far across the sea ; that he had gone for a long journey "up country" (an expression almost confined to Australia), we became more interested. When he said that he was accompanied by black men, that we did not know what had become of him, and that he wished to inform us that he had died at the hands of these black men, our interest became almost breathless, and when he added that the name was "James," and that the further message was that we "should not worry any further, because all was lost," we both fairly gasped. We felt that we were assuredly in the presence of some quite inexplicable power. Now let me explain that my wife has (or had) a brother, who went to Australia about eight years ago (eight years was mentioned by Mr. Vango).

My brother-in-law wrote more or less regularly until about a year ago, when his correspondence suddenly ceased. Letters sent to the address he had given us "up country," where his affairs had taken him, were returned to us. He might easily have been accompanied by blacks, either as servants or in some other capacity. He had narrowly missed being murdered once before. My wife and her mother had been worried for some time about his long silence, and wondered if he might have joined the Australian contingent for Europe. He was of a combative disposition ; and his name was "James." His approximate age was given correctly.

None of these things could have been possibly known to Mr. Vango, and any explanation based on accidental coincidence would not be satisfactory to one's reason. What then can be the explanation of so remarkable a statement. I suppose I am bound to admit the possibility of the intervention of a consciousness outside our own.—I am, etc.,

"DEEPLY INTERESTED."

### THE PROBLEM OF THE SOUL.

DEAR SIR,—In response to your request for letters on "The Problem of the Soul," I beg to offer the following definition and exposition.

The soul is the eternal Ego, the divine spark, derived from the source of all life and being, whom we call God. It is neither male nor female when it emanates from the Godhead, but contains within itself the qualities of the sexes which may be defined as Love and Will, which are potential forces of its nature.

In order that these forces may unfold, and manifest their latent powers, the divine spark is divided into halves, each half carrying with it a magnetic attraction—its *alter ego*, or twin half, which forms an indestructible bond of union throughout their separate pilgrimages or careers.

Their pilgrimage begins in other worlds and conditions long before they reach this earth. All their antecedent embodiments are evolutionary and preparatory for their embodiment in physical bodies, which is their final appearance in dense matter, and prepares them for an endless career of progression in the spirit world, where their reunion will ultimately be effected, if it has not been done in their earth life.

When the Ego, or soul, is prepared for its embodiment in a physical organisation it is taken in charge by the Lords of Life, and is guided by them into the auric atmosphere of its prospective mother. After conception it gradually assumes control of the embryo in its development, drawing also on the vital forces of the father to supply the necessary life forces for that purpose. This it continues to do until the embryo is developed into the foetus stage at the period of quickening. From that moment the child is an immortal being.

Should its full growth during the remainder of its gestative period be arrested, and it be still-born, it will be tenderly cared for by its spirit guardian, and kept in the magnetic aura of its mother until the gestative period is past, when its little spirit body is sufficiently matured to bear a separate existence apart from its mother. Its growth and unfoldment thenceforth proceeds on natural lines in the spirit world.

Many mothers have been surprised to learn that the spirits of their still-born children were self-conscious entities in the spirit world, and claimed to be members of their families as naturally as if they had had a natural physical birth. These facts elevate and sanctify the functions of parentage, and invests motherhood with a halo of sacredness, which says, "Touch not the Lord's anointed," for her person is holy!—Yours faithfully,

ALFRED KITSON, Gen. Secy. B.S.L.U.

## The Repression of "Witchcraft" in Olden Times.

By P. H. PALMER.

**C**HANCE placed in my hands that truly quaint production of the Puritan mind, Cotton Mather's "Wonders of the Invisible World." It is a work but little read, although casual references thereto are moderately frequent. Especially, one might add, by the all-wise ones who delight to point to the book, and to the business of witch finding with which it deals, as extreme instances of human credulity, ignorance, and superstition.

The volume includes, "A Further Account of the Tryals of the New England Witches," together with "Cases of Conscience concerning Evil Spirits Personating MEN," by Increase Mather, the father of Cotton Mather.

It cannot be pretended that the volumes are altogether light reading. Cotton Mather, indeed, takes the opportunity to insert a sermon of his upon the subject, which is developed with "firstly's" and "accordingly's," "corollaries" and "conjectures," so that it occupies some 70 pages out of the 217 of which his share of the book is composed.

The book is, however, replete with interest. Even Mather's sermon is not uninteresting, so long as one is not compelled to hear it droned through at one sitting. Here are moving incidents, full of peril, and not without pathos, only, oddly enough, one's sympathies become engaged for the witches, rather than for their victims. I confess the most shocking thing to me in the book is the story of a little girl, between four and five years old, who was apprehended by the Magistrates and Ministers. She was accused of possessing the Evil Eye, and committed to Salem Prison. Her ultimate fate is left uncertain, so possibly she was released. One wonders at the callousness with which children were treated in earlier times. Was it an outcome of the doctrine of Original Sin? Of course if every tender infant was a child of Satan no treatment could be ill enough for it.

This difference of mind and temper between that age and ours is exemplified many times in the book. What we should consider an epileptic fit, to be attended by a doctor, is to that age plain evidence of bewitching, needing attention by a solemn conclave of Ministers and Magistrates, with the shadow of the hangman over all.

We must remember that the Mathers and their generation were confronted with most difficult psychological problems, nor had they available a tithe of the present-day knowledge of the abnormalities and eccentricities of the mind. Occurrences recorded in the book must have seemed strange and diabolical in origin to the theology-ridden Puritan mind, but they are by no means so extraordinary when read in the more complete light afforded by modern investigation of hysterical conditions and delusions, self-suggestion, and unconscious hypnotism. A slight experience of spiritualistic circles where mediums are developing would show conditions similar to those of some of the victims of "witchcraft."

The Cottons approached the question in a fairly commendable temper. There are rules laid down

in the book whereby witchcraft may be tested, and if these had been strictly applied it would be comparatively easy for a person accused of witchcraft and dealings with the Evil One, to make a good defence. That so many unfortunate persons were executed as witches, may be assigned to the fact that the juries were mostly unenlightened and prejudiced; that the accused were regarded as heretics and irreligious persons; and chiefly because the terrified victims often confessed their guilt, and in turn bore witness against others.

These last two facts are exceedingly significant. The question of heresy is not prominently put forward in the pleadings, but there is a sub-acid flavour thereof running through the examinations. The case of Elizabeth How is notable for the fact that at one time she attempted to join the Church at Ipswich which was denied her "partly through a suspicion of Witchcraft, then urged upon her." The matter was debated with some heat, and while the controversy proceeded one of her victims is "taken in a very strange manner, ranting, raving, raging and crying out, *Goody How must come into the Church; she is a precious Saint; and although she be condemned before Men she is justified before God.*" During the examination of Goody the question was asked, "How many persons be there in the Godhead?"

Of course "heresy" is not a sufficient reason for the delirious nightmare of accusation and fright which held sway over Massachusetts in 1692-1693. It no doubt added fuel to the flame, but was not the principal occasion of the fanatical outburst. The self-conviction of the accused by their own confession is highly important, and, in my opinion, provides a key to the greater part of the phenomena recorded, and especially as to the conditions of mind of the "witches."

It is notorious that whole communities are subject to epidemics of delusion—"the Russians" of last August are a case in point. The people of Salem and the surrounding districts appear to have been overtaken by a psychic storm of self-suggesting delusion, imitative hysteria and epilepsy, supervening upon some possibly genuine psychic phenomena, which may have been for the most part hypnotic in character. Whether this power of hypnotic suggestion was consciously exercised or not it is difficult to say, but in some cases there is an appearance of the "witch" possessing a conscious knowledge of her power to influence others. In the absence of better knowledge the witch would probably (like her accusers) attribute the possession of such power to trafficking with the Devil.

There remain a number of instances which have a strong appearance of being genuine cases of "possession" or mediumship. This is not an explanation likely to commend itself to the all-wise young men who instruct us now-a-days, but it nevertheless appears to be somewhat near the truth. It is a frequent question of many on their first acquaintance with "spiritualistic" phenomena and enquiries, as to why these things have not been known or heard of save in recent

years. The answer is that such occurrences have never been unknown or left unrecorded, and this book provides evidence in point.

Most, if not all, of the powers claimed by mediums are mentioned herein. The "magical glass" is referred to in passing. Apparitions appear and announce the name of their murderers, and so forth, in quite the modern way. Here are tormentings, bitings, prickings. Foretelling of future events (intuitively, apparently) is regarded as plain evidence of witchcraft, so that those sensitives who excel in this direction may well be thankful that they were not living then.

Similarly our strong men would have been in some danger, for "G.B." was seriously "accused by Nine Persons for extraordinary Lifting, and such feats of Strength as could not be done without a Diabolical Assistance!" G.B.'s name, by the way, is withheld apparently as being altogether too odious. It is somewhat creditable to the judges in this case that, though one of the bewitched persons at the trial was "cast into Horror at the ghost of B's two Deceased Wives appearing . . . crying for Vengeance," they did not allow this circumstance to influence his conviction. But convicted he was, notwithstanding his denials, and died accordingly.

Among the mediumistic similarities there are trances, both lucid and otherwise. The bewitched persons have visions of the absent (principally of the witches) quite in the style of the clairvoyant. The authors have also a great deal to say as to impersonation, which indicates that this exasperating business is no new thing.

The latter part of the volume consists of a long examination by Increase Mather of "Cases of Conscience concerning Evil Spirits Personating Men." Scripture, history, philosophy, and a vast amount of erudition are appealed to in proof that the Devil for his own ends may and frequently does appear to bewitched persons disguised as a good and pious man. Whereby the said good and pious man suffers unjust accusations.

There was a strong belief in the Devil, or rather in "swarms" or "incredible drowes of devils" and every untoward circumstance was attributed to their malice. "Thunders are observed oftener to break upon *Churches* than upon any other *Buildings*." (This was before Franklin and lightning conductors!) The Devil—"Old Wretch"—is responsible for earthquakes, which are probably due to his struggles in the bowels of the earth! yet he has more sense of humour than has our author. The people of a certain parish were grievous sinners in the matter of Sabbath-breaking, always a tender point in Puritan New England. Whereupon after the people had retired from a "Revelling Prophanation of the Lord's Day," a great noise was heard, and a rattling of chains up and down the town (which is reminiscent of Christmas Number ghost stories of the 'eighties) and "an horrid Scent of Brimstone filled the Neighbourhood." It was a *faux pas* on the part of the Old Wretch, however, for its immediate result was that an "Eminent Reformation followed the Sermons . . . Preached thereupon."

Surveying the evidence and pleadings as a whole, one cannot compliment the judges or the juries on the possession of much legal acumen. Evidence was so easily admitted and uncritically accepted that it would be difficult to find a parallel. Let one instance suffice. Samuel Gray testified concerning matters which happened "fourteen years ago!" Waking in the night

he saw a woman assault him, and bewitch his child, so that it pined away and died. He knew not this woman nor her name, yet, at the trial *fourteen years afterwards*, he recognises her, and is certain "that it was the Apparition of this Bishop," which had then troubled him. It is a pity that Satan had not granted some of the forensic ability with which he is credited to these alleged servants of his."

The prevailing impression left by the book is one of horror at the unconscious cruelty and ignorance of it all. One poor old woman (fortunately acquitted) had been accounted a witch for thirty years. This in spite of the fact that, "on her part not one passionate word, or immoral action, or evil was then objected against her for twenty years past." What better testimony could Mather ask even for his own character? This decrepit creature "did not use many words in her own defence!" We should imagine not; her terror and the natural infirmities of advanced age would amply explain her taciturnity.



### THE SENTRY'S SOLILOQUY.

The following verses are taken from a Musical Play, written about twenty years ago, by Mr. Walter A. Warner. The play was favourably criticised by Mr. W. T. Stead, and the verses seem to have a special interest at the present time.

*SENTRY (who has just seen a Spirit Manifestation) soliloquises :—*

What mortal ear has heard angelic song?  
What mortal eye has caught heaven's radiance fair?  
Too oft our hearts are filled with thoughts of wrong  
For heavenly glory to find entrance there.  
But once, if heard, or once its beauty seen,  
Could all Earth's shadows ever come between?  
No pain, no sorrow, and no small annoy  
Could ever mar our inward perfect joy;  
E'en from the depths of grief would rise the cry,  
"Whate'er befall us now—we cannot die."

We cannot die, for Death we know is Life;  
No more sad doubts can tear the heart with pain.  
No more our Faith, o'erwhelmed beneath the strife,  
Shall faint or languish, without Hope, again.  
Whatever thorns beset the wanderer's path,  
Whatever loss, whatever gain he knows,  
All sink to naught beside the joy he hath;  
His knowledge deepens, and his courage grows.  
"The veil for me has lifted," he can cry,  
"Whate'er befall, I know I cannot die."

Immortal Fire within their bosoms burned,  
Who knew the Risen Saviour had returned.  
They saw His Face, and what could then be loss  
To those whose souls despised the vanquished Cross?  
Triumphant in their Faith the Future spread,  
An endless Glory crowned their conq'ring head.  
So 'tis for me,—from henceforth I've no fear;  
My Faith grows stronger through this midnight drear.  
No more need loving hearts at parting sigh,  
Whatever change may come—**LOVE DOES NOT DIE.**

Our life is brief, and full of grief—its end our greater gain;  
Death brings but Peace, when labours cease, and Joy succeeds to Pain.  
"With Duty done, the Crown is won,"—such is the Hero's claim.  
Honour and Praise, through endless days, immortalise his Name.

## To READERS of *The International Psychic Gazette.*

The under-mentioned Committee, who have undertaken the temporary management of the *The International Psychic Gazette*, have been delighted with the warm response accorded to it from all quarters of the Kingdom, and from across the seas. To ensure future issues, and to give the magazine time to make itself a self-supporting concern, during this time of stress when many publications find it difficult to exist, some present assured support is required. For this the Committee do not think they can do better than appeal to readers old and new, who can appreciate at this time, as no others can, what it means for the various aspects of the new truths for which the *Psychic Gazette* stands, to have this excellent means of communication with the outside world. The present is the psychological moment to win the ear of the public, and to increase the circulation, for the Committee confidently feel that there is no monthly paper in the market which is placing the subject so well before the new investigator, nor a magazine of any kind which one can feel so much confidence in handing to members of the general public.

A suggestion has been made that a small Limited Liability Company should be formed, in which subscribers and readers could secure shares of £1 and upwards, to subscribe for a capital of £500. Judicious advertising can be undertaken to increase the circulation. It is in support of this object that the Committee appeal to the readers. £150 has already been promised if the further amount of £350 can be raised.

The Committee are aware of the tremendous calls being made on every one's resources at the present time, but to spread the truth of Spirit Intercourse is a bounden duty to its believers, affording as it does a great alleviation of the distress abroad in the nation. All have to give of their means in many ways for urgent physical needs; it is the plain duty of such as believe in the contact of spiritual forces with the world to provide means whereby this can be understood and investigated, and in doing this the *Psychic Gazette* occupies a foremost place.

The Managing Committee confidently expect a generous response to this appeal, but if the support should be insufficient and no allotment be made, all moneys received for subscriptions or donations will be returned in full.

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